CONCISE COMMENTARY ON THE BOOK OF

Tawhîd

الملخص في شرح كتاب التوحيد

Dr. Sâlih Al-Fawzân

Professor of Islamic Jurisprudence,
Member of the Board of Senior Ulema & Member
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Concise Commentary on the Book of Tawhîd

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In the Name of Allah, the Entirely Merciful, the Especially Merciful

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About the Author

Sheikh Salih Al-Fawzân (born in 1935) has obtained a PhD in Islamic Jurisprudence and has a long history in teaching jurisprudence.

He is a member of many academic institutions including the Board of Senior Ulema, the Permanent Committee for Fatwa and Research, the Islamic Academy of Muslim World League, the Committee of Supervising Du'ah, and many other scholastic bodies.

He has written more than sixty published works covering Muslim Creed, Islamic Jurisprudence and Muslim's Conduct.



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Publisher

Sulaiman A. Almaiman



Translator's Preface

This book is an English translation of sheikh professor Ṣâlih Al-Fawzân's الملخص في شرح كتاب التوحيد *Concise Commentary on the Book of Tawhîd*: Dar Al-'Âṣimah, 2001 B.C. (ISBN: 2002/22). Our main aim in providing the English translation is propagating the true Da'wah that derives from Allah's Book and His Messenger's Sunnah. This is a duty that every Muslim should cherish. Allah says: ***"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."*** (Âl 'Imrân: 104). With this in mind, this translated work is, then, a humble response to our realization of a great responsibility to give the English speaking reader access to rich Islamic Creed Literature that presents Islam pure and simple, as close as possible to the way understood and practiced by the Early Righteous *Salaf*. In doing so, we have left no stone unturned to make sure that the final copy of a translated book meets a specific high quality standard that would convey the same meaning intended by the author and expressed in the original source text. In effect, we have tried to set a balance between the originality of thought and the nature of the style of language.

To attain this aim, our work (in this book and others) exhibits certain distinctive features, namely, the process of translation, the style, the attention paid to the sociolinguistic aspects (i.e., transliteration, glossary and endnotes). We touch upon these features in the following section.

1.PROCESS

Before reaching the publisher, our work goes through a developmental process to guarantee that the final version of the translated book is as perfect as can be.

In effect, this process commences with the first-hand translation, which is done by some very carefully chosen translators who are native-speakers of Arabic and have a native-like command of the target language. The main principle that governs the translation process is that the translator is after integrity. With integrity as the main target, the translators would not be tempted to impose their own ideas on the text nor would they gloss over the difficult paragraphs instead of taking the trouble to find out what is really meant. Translators would do their best to convey both the content and spirit of the original.

The next step of the process is undertaken by a reviser who has a high profile in translating religious texts and is aware of the traps that one might fall into. In addition, he has a thorough religious background knowledge that enables him to detect any unintended error in conveying the meaning.

The revised version is then submitted to a picky editor who is well-versed in the target language and has substantial knowledge of Islamic Sciences.

Finally, the edited version is handed over to a native-speaker of English who is knowledgeable in Islamic Sciences to make sure that the translation is readable and meaningful to the target audience.

2.STYLE

A natural outgrowth of the processes adopted in translation is the style the final version has come out in. The intended meaning of the author has been conveyed in a style that is authentic and as close to the original as possible. It really sounds authentic: So natural that the work does not read like a translation, but an indigenous piece of writing. The translation version is marked by remarkable variety and richness as well as tremendous skill at writing within formal religious genre. Moreover, attempts have been made to have it simple, clear and appealing to the target audience.

3.ATTENTION TO SOCIOLINGUISTIC ASPECTS

As a way to fill up the gap caused by sociolinguistic differences between the two languages (source language and target language), our work includes some additional features (i.e., transliteration, glossary and endnotes) that would guarantee better understanding of the concepts and ideas that might confuse the English speaking reader due to the lack of schemata in this field.

A- TRANSLITERATION SYSTEM

In the process of translation, we made a serious attempt to limit the use of transliterated Arabic terms (see table in p. X) to the following two situations:

i) There is no English expression that can reflect the same meaning as the original term.

ii) The Arabic term is of such importance that it is essential to familiarize the reader with it.

B-GLOSSARY

At the end of the book, we have included a glossary defining common Arabic terms that fulfill the above criteria. Included in the glossary also are terms that need further explanation.

C-ENDNOTES

In the endnotes, we have given clear and concise explanations of the terms that are not clear or understandable to the target reader due to the sociolinguistic differences in addition to the commentaries written by the author himself. Furthermore, each *ḫadîth* mentioned in the text of the book is ascribed in the endnotes to the book it is quoted from.

D-INDICES

To facilitate the process of going through the book and save the reader's time, we have included a name index. So, if the reader is looking for a given name, s/he would go directly to the index to find the page number.

4. QUR'ÂN TRANSLATION

The Qur'ân is Allah's exact words. These words can never ever be exactly translated into other languages because of, among other things, possible misinterpretations and limited human understanding. What is followed in the book is to translate the meanings as understood by Muslim scholars. We solely depended on the '*Translation of the Meaning of the Qur'ân*', translated by Saheeh International – Riyadh and published by Abulqasim Publishing House. When a verse is cited, the English interpretation is given between quotation marks "...." in indented, bold, and italicized format. The location of the Qur'anic verse, the name of the sura is given below to the verse as it is illustrated in the example below:

> ***"And We sent not before you any messenger except that We revealed to him that there is no deity except Me, so worship Me."***
>
> (Al-Anbyâ': 25)

5. *ḪADÎTH* TRANSLATION

Similarly, when we cite a *ḫadîth*, we mention the book of *ḫadîth* it is quoted from in addition to its number in the book. Further, the translation of Prophetic *ḫadîth* is represented in an indented format, italicized and between quotation marks "..." as it is illustrated in the example below:

> *"Do not drink in gold or silver vessels nor eat in similar bowls (i.e. bowls made of gold or silver), for they belong to them (the disbelievers) in this world and to us in the Hereafter."*



In the Name of Allah, the Entirely Merciful, the Especially Merciful

BOOK PREFACE

All praise is due to Allah, and may the peace and blessings of Allah be upon the Seal of the Prophets, Muhammad. The present study is a brief commentary on the "Book of *Tawhîd (i.e., Monotheism)*" of Shaykhul-Islâm Muhammad Ibn 'Abdul-Wahhâb (may Allah have mercy on him). In arranging this brief commentary, I presented it in the style of the modern school curricula so that it may be easily intelligible to beginners. I ask Allah to make it beneficial to the Muslims and to be of significant contribution in disseminating religious knowledge and properly correcting people's understanding of the Muslim Creed. Finally, I ask Allah to confer His peace and blessings upon His Messenger Muhammad (PBUH), his household, and his Companions.

Sâlih Ibn Fawzân Ibn 'Abdullâh Al-Fawzân



ABOUT THE AUTHOR

His full name is Mu<u>h</u>ammad Ibn 'Abdul-Wahhâb Ibn Sulaymân Ibn 'Alî. He belonged to the family of Musharraf, an offshoot of the well-known tribe of Banû Tamîm. He was the propagator of the *Salafî* (the early Muslim scholars) *Da'wah* in Najd and in other neighboring regions.

His Early Life, Education and Professional Record

Shaykh Mu<u>h</u>ammad Ibn 'Abdul-Wahhâb was born in Al-'Uyaynah near Riyadh in 1115 A.H. He memorized the Noble Qur'ân at an early age. He, then, studied Islamic sciences under his father, who used to be the judge of Al-'Uyaynah. He also studied under many other renowned scholars in Najd, Medina, Al-A<u>h</u>sâ' and Basra. Hence, he became a scholar of prolific knowledge, well equipped to shoulder his blessed call at a time when *bid'ah*s (matters innovated in religion) and superstitions such as hallowing shrines, sanctifying trees and stones, dispersed. He, consequently, called for correcting the understanding of Muslim Creed and devoting worship to Allah Alone. He compiled a great number of books such as his best renowned one, *Kitâbut-Taw<u>h</u>îd* (*The Book of Monotheism*). This book was met by great acceptance among scholars and learners, who concerned themselves with studying and explaining it. This is because it is an original compilation, which has greatly benefited a great number of people.

Shaykh Mu<u>h</u>ammad spent all his life as an instructor calling people for the way of Almighty Allah, enjoining the right and forbidding the wrong. He graduated a great number of scholars and prominent callers for Islam. He died in Ad-Dar'iyyah near Riyadh in 1206 A. H. We ask Allah to reward him and make Paradise his eternal abode.



THE BOOK OF *TAWHÎD*

Allah, Exalted be He, says:

"And I did not create the jinn and mankind except to worship Me."

(Qur'ân: Adh-Dhâriyât: 56)

The book of *Tawhîd* elaborates on the concept of Islamic monotheism as being enjoined by Allah on His servants, whom He has created for fulfilling this ultimate objective. Meanwhile, the book clarifies the concept of major polytheism, which categorically contradicts monotheism. It further clarifies the concepts of minor polytheism and *bid`ahs*, which impair perfect or desirable belief.

Keywords and Phrases

- ***Tawhîd***: The devotion of one's acts of worship to Allah Alone.
- **`*Ibâdah* (Worship):** Literally, it signifies surrender or submission. Technically, it is an umbrella term, which refers to all acts of devotion including sayings, apparent and hidden deeds, which bring about Allah's Pleasure.

General Meaning of the Qur'anic Verse

According to this Qur'anic verse, Allah created the jinn and men to worship Him. The Qur'anic verse, thus, specifies the wisdom behind creating them. Unlike worldly masters, Almighty Allah does not sustain His servants in return for benefits, for He intends all good for them.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse illuminates the obligation of *tawhîd* i.e. devoting all acts of worship solely to Allah since He has created the jinn and mankind for fulfilling this objective.

Lessons Drawn from the Qur'anic Verse

- The jinn and mankind are obliged to devote all acts of worship solely to Allah.
- The Qur'anic verse expounds the wisdom behind the creation of the jinn and mankind.
- It is only Allah, the Creator, Who deserves worship rather than other false deities incompetent to create. This point is a refutation of the idolaters' arguments.
- Almighty Allah is the Self-Sufficient and thus He is in no need of His creatures, whereas they are in dire need of Him. This is, definitely, because Allah is the Creator and they are His creatures.
- The Qur'anic verse, further, proves that Allah is All-Wise in His actions.



Allah, Exalted and Glorified be He, says:

> ***"And We certainly sent into every nation a Messenger, [saying], 'Worship Allah and avoid tâghût...'"*** (Qur'ân: An-Nahl: 36)

Keywords and Phrases

- **Messenger:** The prophet to whom a Divine Law has been revealed and whom Allah commanded to impart it to people.
- **Worship Allah:** To devote all acts of worship solely to Him.
- ***Tâghût* (False Deities):** This term refers to false objects of worship, including any person accepting to be adored besides Allah.

General Meaning of the Qur'anic Verse

According to this Qur'anic verse, Almighty Allah sent Messengers for every nation and generation inviting them to solely worship Him and avoid deifying false deities. For this very ultimate goal did Allah dispatch Messengers, since polytheism first originated at the time of Nûh (Noah, peace be upon him) until the finality of Prophethood through the advent of Muhammad (PBUH).

Relevance of the Qur'anic Verse to the Chapter

The verse expounds that the mission of all prophets and their followers is to call people to believe in one God and prohibit them from committing any act of polytheism.

Lessons Drawn from the Qur'anic Verse

- ❖ The divine wisdom behind dispatching Messengers is to invite people to monotheism and prohibit them from the perpetration of acts entailing polytheism.
- ❖ Though they are of various legislations, all Messengers call for one common religion, which is consisted in devoting all acts of worship solely to Allah and associating no partner with Him.

- Divine Message has pervaded in all nations and Allah's proof was established on all so that no one may be excused on the Day of Resurrection.
- The significance of monotheism, which is held incumbent upon all nations.
- The Qur'anic verse implied the same meaning expressed in the Two Testifications of Faith (Testifying that there is no deity but Allah, and that Muhammad is the Messenger of Allah). In addition to negating the validity of worshipping any false deity, it proved Allah as the sole God. Therefore, perfect monotheism should combine both disapproval of all false deities and absolute approval of Allah's Divinity.



Almighty Allah says:

> ***"And your Lord has decreed that you not worship except Him, and to parents, good treatment..."***[1] (Qur'ân: Al-Isrâ': 23)

Keywords and Phrases

- **Your Lord:** It refers to Allah, Who is of sovereign dominion over all worlds.
- **And to parents, good treatment:** As Almighty Allah decreed to be solely worshipped without associating any partner with Him, He also commanded man to be kind and dutiful to his parents.

General Meaning of the Qur'anic Verse

According to the Qur'anic verse, Almighty Allah commands people, by means of His Messengers, to devote all acts of worship solely to Him. In addition, He further enjoins children to be kind and dutiful to their parents by word and deed and moreover, warns them against mistreating them, since parents have compassionately reared and cared for them until reaching maturity.

Relevance of the Qur'anic Verse to the Chapter

Monotheism is the most assured right of Allah and the most binding duty on man, as Allah prefaced the verse with it, and priority is given to what is of more importance.

Lessons Drawn from the Qur'anic Verse

- Monotheism is the first decree enjoined by Allah on man. It is, thus, the foremost binding right of Allah incumbent upon His servants.
- The verse conveys the same meaning expressed in the Testification of Faith, i.e. declaring that all false deities are not worthy of being worshipped while Allah is.
- The Qur'anic verse affirms the significant merit of fulfilling parents' due rights of respect and kind treatment since these rights are directly preceded by the enjoinment of monotheism.

- The obligation of showing all kinds of benevolence, righteousness and tenderness when dealing with parents. The Qur'anic verse does not, however, specify a limit or designate a way of such a good treatment.
- The prohibition of being undutiful or ungrateful to one's parents.



Allah, Exalted be He, says:

"Worship Allah and associate nothing with Him..."

(Qur'ân: An-Nisâ': 36)

Keywords and Phrases

- **Associate nothing:** Beware of polytheism, which means associating partners with Allah by means of ascribing to them what exclusively pertains to Allah.

General Meaning of the Qur'anic Verse

In this Qur'anic verse Almighty Allah commands His servants to devote all acts of worship solely to Him. Allah does not specifically enjoin a certain act of worship such as supplication or prayer; this is to generally include all devotional acts. Likewise, Almighty Allah generally warns us against all forms and acts of polytheism. Therefore, He does not specifically prohibit certain acts or deeds of polytheism.

Relevance of the Qur'anic Verse to the Chapter

The verse is prefaced by a divine decree, which enjoins monotheism and forbids any form or act of polytheism. Thus, the verse defines monotheism as devoting all acts of worship solely to Allah and associating nothing with Him.

Lessons Drawn from the Qur'anic Verse

- ❖ The obligation of devoting all acts of worship exclusively to Allah Alone, since such a command is given top priority according to the Qur'anic verse. Therefore, worshipping one God (i.e., Allah) is the most assured obligatory ordinance.
- ❖ The prohibition of ascribing partners to Allah, as it is the gravest and most abominable sin.
- ❖ Avoidance of all forms and acts of polytheism is a prerequisite for the validity of man's devotion to Allah. So, Allah espoused enjoinment of devotion and the prohibition of polytheism.

- All types of polytheism, according to the Arabic context of the Qur'anic verse, are categorically prohibited whether minor or major.
- The impermissibility of associating any partner with Allah, whether an angel, a prophet, a righteous person or an idol.



Almighty Allah says:

> ***"Say, 'Come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities- what is apparent of them and what is concealed. And do not kill the soul, which Allah has forbidden (to be killed) except by (legal) right. This has He instructed you that you may use reason. And do not approach the orphan's property except in a way that is best (i.e., intending improvement) until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except (with that within) its capacity. And when you speak (i.e., testify), be just, even if (it concerns) a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. And (moreover), this is my path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way. This has He instructed you that you may become righteous.' "***[2]
>
> (Qur'ân: Al-An'âm: 151: 153)

Keywords and Phrases

- **Prohibited:** A forbidden act is any act whose perpetration entails punishment and whose avoidance entails reward.

General Meaning of the Qur'anic Verses

Since the polytheists followed their whims and satanic insinuations, they devoted their worship to deities other than Allah, prohibited what Allah provided for them as lawful, and killed their children so as to draw nearer to their false deities. Almighty Allah commanded His Messenger to inform them of what their Creator and Owner made absolutely prohibited according to His revelation, not out of their speculation. These prohibited items are listed under the ten commandments stated in the Qur'anic verses as follows:

1. Allah commands His servants not to associate any object or false deity with Him. The prohibition here is so exclusive and general that it includes the forbiddance of worshipping any false deity or object and the avoidance of any ritual offered to them as well.
2. He commands sons and daughters to do well and be dutiful to parents, to be modest with them, and to protect and obey them unless they enjoin a violation or a sin.
3. He commands Muslims not to bury daughters alive, or kill children for fear of poverty since man does not provide sustenance for them or even for himself.
4. He commands Muslims not to approach immoralities – what is apparent of them and what is concealed as well.
5. He commands His servants not to kill any of the believers or *dhimmis*[3] except with a legal right, such as killing someone for retaliation, stoning to death both married and previously married persons in case they commit adultery, or killing an apostate.
6. Allah, Exalted be He, commands Muslims not to approach the orphan's property unless with the intention to protect and invest it. The orphan's property should be paid back when he/she reaches maturity.
7. Almighty Allah further commands us to '... ***give full measure and weight in justice. We do not charge any soul except (with that within) its capacity...*'** (Qur'ân: Al-An'âm: 152) Therefore, we are enjoined to establish justice as much as we can in case of taking or giving.
8. '...***And when you speak (i.e., testify), be just, even if (it concerns) a near relative...***' (Qur'ân: Al-An'âm: 152) Almighty Allah immediately preceded the command to establish justice in testimony with the command of doing justice in transactions.
9. Allah ordains the fulfillment of covenants as He says, '...***And the covenant of Allah fulfill . . .***' (Qur'ân: Al-An'âm: 152) The covenant of Allah is to obey Him by acting upon His commands and avoiding His prohibitions and, moreover, behaving in accordance with the Qur'ân and the *Sunnah* of the Prophet (PBUH).
10. '...***And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way...***' (Qur'ân: Al-An'âm: 153) Allah, Exalted and Glorified be He, stresses that following the straight path is to adhere to all

commandments elucidated in the aforementioned two Qur'anic verses. Such commandments, which comprise both the abandonment of prohibited acts, particularly polytheism, and the fulfillment of what Allah has enjoined, particularly monotheism, constitute the straight path. The believers are commanded to '***...follow it (the straight path); and do not follow (other) ways...***' (Qur'ân: Al-An'âm: 153) which invoke *bid'ahs* (matters innovated in religion) and doubtful matters so that '***... you will be separated from His way...***' (Qur'ân: Al-An'âm: 153), i.e. deviating from the straight and righteous path.

Relevance of the Verses to the Chapter

In the aforementioned Qur'anic verses, Almighty Allah states a collection of prohibited acts, starting with the prohibition of polytheism. The prohibition of polytheism necessarily requires the enjoinment of acting upon monotheism. Therefore, monotheism is the greatest obligation whereas polytheism is the gravest sin.

Lessons Drawn from the Qur'anic Verses

- While polytheism is the gravest sin, monotheism is the most significant obligatory act.
- The gravity of parents' rights.
- The prohibition of committing homicide without a legal and justified reason. Murder of one's relatives is, however, a graver sin.
- The prohibition of devouring the orphan's property. However, it is permissible to invest the orphan's property (i.e., by means of trade).
- One is enjoined to preserve justice in word and deed even if the person involved is a relative.
- The incumbency of fulfilling covenants.
- The obligation of embracing Islam and deserting any other religion.
- It is exclusively Allah's right to prohibit or make something lawful.



Ibn Mas`ûd (may Allah be pleased with him) says:

> *"Whoever wants to know the will of Prophet Muhammad (PBUH) sealed with his seal, let him recite these Qur'anic verses, '...**Say, 'Come, I will recite what your Lord has prohibited to you ...'*** ending with ***'And, (moreover), this is My path, which is straight, so follow it...'*** "[4] [5] (Qur'ân: Al-An`âm: 151-153)

Ibn Mas`ûd

The full name of Ibn Mas`ûd is `Abdullâh Ibn Mas`ûd Ibn Ghâfil Ibn Habîb Al-Hudhalî. He was a venerable Companion of the earliest to accept Islam, and one of the prominent scholars. He accompanied the Prophet (PBUH) and died in 32 A.H.

General Meaning of Ibn Mas`ûd's Tradition

Ibn Mas`ûd (may Allah be pleased with him) states that had the Prophet (PBUH) made his will, he would have instructed the aforementioned Qur'anic verses. This is inferred from the concluding phrase of each Qur'anic verse which reads: ***'...this has He instructed you...'*** (Qur'ân: Al-An`âm: 151)

Ibn Mas`ûd said that this tradition being motivated by Ibn `Abbâs (may Allah be pleased with them) who was reported to have said:

> *"The real calamity is that the Prophet (PBUH) passed away without leaving his will."*

Therefore, Ibn Mas`ûd (may Allah be pleased with him) reminded the Prophet's Companions of the adequate commandments included in the Noble Qur'ân. Had the Prophet bequeathed a commandment, he would have derived it from the Qur'anic commandments.

Relevance of the Tradition to the Chapter

This tradition illustrates that the commandments mentioned in these verses represent the will of the Prophet (PBUH), for the Prophet (PBUH) enunciates what is instructed in the Noble Qur'ân.

Lessons Drawn from the Tradition

- The tradition affirms the importance of the ten commandments elucidated in the aforementioned Qur'anic verses.
- The commandments of the Prophet (PBUH) are exactly those of Almighty Allah for he instructs what Almighty Allah commands.
- The Companions were possessed of deep knowledge and piercing understanding of the Qur'ān.



Mu'âdh Ibn Jabal (may Allah be pleased with him) narrated:

"I was a companion rider of the Prophet on a donkey. The Prophet asked, 'O Mu'âdh! Do you know Allah's right on His servants and the right of His servants on Him.' I replied, 'Allah and His Messenger know best.' He said, 'Allah's right on His servants is that they must worship Him (only) and must not worship any besides Him. And the servant's right on Allah is that He must not punish whoever worships none besides Him.' I said, 'O Allah's Messenger! Should I not inform the people of this good news?' He said, 'Do not inform them of it, lest they should depend on it (absolutely).' "

(Related by Al-Bukhârî and Muslim)[6]

Mu'âdh Ibn Jabal (the Narrator)

The full name of Mu'âdh is Mu'âdh Ibn Jabal Ibn 'Amr Ibn Aws Ibn Ka'b Ibn 'Amr Al-Khazrajî Al-Ansârî. He was one of the venerable renowned figures of the honorable Companions. He was well-versed in Islamic sciences, law and interpretation of the Noble Qur'ân. Mu'âdh (may Allah be pleased with him) witnessed the Battle of Badr and the rest of the Prophet's battles. On the Day of the Conquest of Mecca, the Prophet (PBUH) appointed him as his viceroy in Mecca to teach people the basics of religious ordinances. Afterwards, the Prophet (PBUH) dispatched him to Yemen as a judge and instructor. He died in 18 A. H. at the age of thirty-eight.

Keywords and Phrases

- **Allah's right on His servants:** What Allah deserves from His servants and makes incumbent upon them.
- **The right of servants on Allah:** It refers to Allah's promise to reward His obedient servants out of His bounty and benevolence.
- **Absolute Dependence:** Excessive trust in Allah's mercy, which may lead people to abandon competing in doing good and righteous deeds.

General Meaning of the *Hadîth*

According to the *hadîth*, the Prophet (PBUH) emphasizes the incumbency of monotheism and, moreover, clarifies its virtues by raising a question, so that he may grasp the attention of his audience. After the Prophet (PBUH) had informed him of the virtue of monotheism, Mu`âdh asked the Prophet's permission to inform people of that glad tiding. However, the Prophet (PBUH) forbade him to convey such news to people lest they should slacken in offering good deeds.

Relevance of the *Hadîth* to the Chapter

The aforementioned *hadîth* defines monotheism as the devotion of all acts of worship to Allah Alone, without associating any partner with Him.

Lessons Drawn from the *Hadîth*

- Unlike the behavior of arrogant people, the Prophet (PBUH) showed modesty when mounting the donkey and accompanying Mu`âdh behind him.
- The permissibility of accompanying another person on a beast unless it is overburdened.
- Raising questions to invoke answers is an effective method of teaching.
- Whoever is questioned about what he does not know should say, 'Allah knows best.'
- Stressing the right of Allah on His servants; namely, to worship Him Alone and associate nothing with Him.
- If the Muslim commits any act of polytheism, his worship is held invalid, even though he apparently performs all acts of worship.
- The virtue of monotheism and those who adhere to it.
- Monotheism is defined as worshipping Allah Alone and avoiding all acts and forms of polytheism.
- The desirability of conveying glad tidings to a Muslim.
- The permissibility of keeping knowledge secret for the sake of securing a greater interest.
- The exhortation of showing reverence for tutors.

Endnotes

1 Abû Bakrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said thrice:
"Should I inform you about the most grievous of the great sins?" They said, 'Yes, Messenger of Allah.' He said, 'To join others in worship with Allah, to be undutiful to one's parents...' The Prophet then sat up after he had been reclining and said, 'And I warn you against giving a false witness,' and he kept on saying that warning until we wished he would stop saying it (they wished so out of their great love for the Prophet).' "
(Related by Al-Bukhâri (2654) and Muslim (87).

2 'Ubâdah Ibnuṣ-Ṣâmit narrated that the Messenger of Allah (PBUH) said:
*"Who pledges to comply with the commandments included in these Qur'anic verses." Then he (PBUH) recited the following Qur'anic verses, 'Say, 'Come, **I will recite what your Lord has prohibited to you ....'** "* (Qur'ân: 6: 150) *Till the end of the third verse, (then the Prophet (PBUH) added,) 'So whoever fulfills such commandments will be graciously rewarded by Allah. However, whoever fails to fulfill any of such commandments and receives the legal punishment in this life, then he is deemed free from that sin. But if his punishment is reprieved till the Hereafter, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him.'*
This *hadîh* is related by Al-Hâkim in *Al-Mustadrak (The Reviewed Collection of Hadîths)* (2/318). Commenting on this *hadîh*, **Al-Hâkim** said, *'Its chain of transmitters is good and yet neither Al-Bukhârî nor Muslim related it.'* Al-Bukhârî and Muslim related *hadîhs* conveying the meaning of this *hadîh* without having the three Qur'anic verses included. It is related by Al-Bukhârî under No. (8), and Muslim under No. (1709).

3 *Dhimmis*: Non-Muslims living in and under the protection of an Islamic state.

4 See At-Tirmidhî (3080), Aṭ-Ṭabarânî in *Al-Mu'jamul-Awsaṭ (The Middle Lexicon)* (1208), and **Abû 'Îsâ** said, *'It is hasan (good) gharib (unfamiliar) hadîth.'*

5 'Abdullâh Ibn Mas'ûd has narrated:
"The Prophet (PBUH) drew a line, then he drew lines to its right and to its left and said, 'This is the path of Allah, and these are the paths on each of them there is a devil inviting people to it, (Allah, Exalted be He, says,) ***'And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way ...'*** *(Qur'ân: 6: 153)"*
Ahmad in *Al-Musnad (The Ascribed Collection of Hadîths)* (1/453 and 465), Ibn Hibbân in his *Sahîh (Authentic Book of Hadîth)* (1/105) Nos. (6 and 7), and **Al-Hâkim** (2/318) and said, *'The chain of transmission of this hadîth is authentic, but neither Al-Bukhârî nor Muslim related it.'* **Al-Haythamî** said in his book *Majma' Az-Zawâ'd (The Collection of Additional Hadîths)* (7/22), *'This hadîth is related by Ahmad*

and Al-Bazzâr, and among its chain of transmitters is 'Âṣim Ibn Bahdalah, who is a reliable narrator though somewhat weak.'

6 Al-Bukhârî (2856) and Muslim (30) Another narration of this *hadîth* states:
"... Then Mu'âdh narrated the above-mentioned hadîth just before his death, being afraid of committing sin (by not telling the knowledge)."
It is related by Al-Bukhârî (128) and Muslim (32). It is stated in Fathul Majîd (Bestowal of the Glorious) (pp. 28) that **Al-Wazîr Abul-Muzaffar** said, *'Mu'âdh abstained from speaking out this hadîth lest a benighted one would, out of his ignorance, abandon offering acts of obedience.'*





Merit of Monotheism

Almighty Allah says:

> ***"They who believe and do not mix their belief with injustice- those will have security, and they are the [rightly] guided"***
>
> (Qur'ân: Al-An'âm: 82)[1]

Relevance of Chapter to the Book of *Tawhîd*

This chapter aims at emphasizing the merit of monotheism and its good impact and blessings which include the expiation of sins, and exhorting people to adopt monotheism and act according to its principles.

Keywords and Phrases

- **Those who believe:** The believers are those who retain a firm belief, pronounce the declaration of faith and maintain apparent righteous deeds. All these convictions and acts are crowned by true and sound belief in One God.
- **Injustice:** According to the aforementioned Qur'anic verse, the term is defined as polytheism. Injustice originally means a violation of rights or of what is right. Polytheism is, thus, a form of injustice because it is a violation of Allah's absolute right of being worshipped solely.
- **The Rightly-guided:** Those who are steadfastly guided to adhere to the straight path.

General Meaning of the Qur'anic Verse

Relief of fears and hardships on the Day of Resurrection is secured for those who are sincerely devoted to Allah Alone without desecrating monotheism by any act of polytheism. Such people are those who are guided to steadfastly adhere to the straight path in this life.

Relevance of the Qur'anic Verse to the Chapter

The aforementioned Qur'anic verse emphasizes the merit of monotheism and refers to its expiation of sins.

Lessons Drawn from the Qur'anic Verse

- The merit of monotheism and its fruits in both this world and the Hereafter
- Major polytheism is a form of injustice, which nullifies sound belief, while minor polytheism only degrades true belief.
- Associating partners with Allah (polytheism) is an unforgivable sin.
- Polytheism causes fear in both this world and the Hereafter.



'Ubâdah Ibnuṣ-Ṣâmiṯ (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Whoever testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muḥammad is His Servant and His Messenger, and that Jesus is Allah's Servant and His Messenger, His Word which He bestowed on Mary and a spirit (created at a command) from Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done (even if those deeds are few)."*[2]

'Ubâdah Ibnuṣ-Ṣâmiṯ (the Narrator)

The full name of 'Ubâdah is 'Ubâdah Ibnuṣ-Ṣâmit Ibn Qays Al-Anṣârî Al-Khazrajî. He was one of the prominent chieftains who witnessed Al-'Aqabah Pledge. He is reckoned among the people of Badr and died in 34 A.H. at the age of 72.

Keywords and Phrases

- **To testify that none has the right to be worshipped but Allah:** This is the Testification of Faith, which a Muslim must verbally proclaim, fully comprehend and further act according to its requirements.
- **Messenger:** One that carries a Divine Message.
- **Allah's Servant and Messenger:** It is unlike the Christians' belief, which proclaims that Jesus is God or the Son of God or one of the three hypostases.
- **His Word:** Jesus (PBUH) was created by a divine decree expressed in a divine word.
- **That He bestowed on Mary:** Allah sent Gabriel with His Word to breathe his Spirit into Mary. Jesus was, therefore, created by Allah's divine will.
- **Spirit:** Jesus is called the Spirit of Allah (PBUH) as he is one of the souls created by Allah.

- **From Him:** It means that Jesus (PBUH) was created by Allah. His creation is like the creation of the heavens and the earth as expressed in Allah's saying, ***"And He has subjected to you whatever is in the heavens and whatever is on earth – all from Him."***

  (Qur'ân:Al-Jâthyiah:13)

- **Paradise is true, and Hell is true:** The Testification of Faith should include the Muslims' unrelenting belief that Paradise and the Hellfire exist according to the instructions of the Ever-Glorious Qur'ân.

- **Allah will admit him into Paradise with the deeds which he had done (even if those deeds were few):** This phrase may be differently interpreted:

  1. Allah will admit each monotheist into Paradise regardless of the sins he commits, for monotheists will inevitably enter Paradise.

  2. Allah will admit him into a grade of Paradise proportionate to the good and righteous deeds he offered.

- **Related by Al-Bukhârî and Muslim:** It means that the aforementioned *hadîth* was compiled by Al-Bukhârî and Muslim in their books, which are regarded as the most authentic compilations of *Hadîth*.

General Meaning of the *Hadîth*

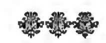
While expounding the virtue of monotheism and its importance, the Prophet (PBUH) shed light on the prerequisites a Muslim should fulfill in order to be admitted into Paradise. A Muslim must, therefore, proclaim the Testification of Faith, comprehend its meaning and act according to its apparent and inward requirements. He must, further, avoid excessive or inadequate belief in the nature of the two venerable prophets, Jesus and Muhammad (Blessings and Peace of Allah be upon them both). They must, thus, be assumed as Messengers and human servants of Allah. Similarly, a Muslim must believe that Paradise and the Hellfire undoubtedly exist. The one who fulfills all such requirements, according to the *hadîth*, will be admitted to Paradise whatever sins he might have committed.

Relevance of the *Hadîth* to the Chapter

This *hadîth* illustrates the merit of monotheism that ultimately leads the believer to enter Paradise and expiates his sins.

Lessons Drawn from the *Hadîth*

- The merit of monotheism, which is a cause of expiating one's sins
- It proves the infinite Grace and Beneficence of Allah, Exalted be He.
- A Muslim must not excessively or inadequately venerate Allah's prophets and righteous people. A Muslim must not be ungrateful to them. Similarly, he must not be excessively devoted to them by associating them with Allah as some ignorant and deviant people do.
- Islamic monotheism is contrary to all polytheistic doctrines of the Jews, Christians, idolaters and atheists.
- Wrongdoers among the monotheists will not abide in the Hellfire for eternity.



'Itbân Ibn Mâlik (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"... Allah has forbidden the Hellfire (to touch) those who say 'There is no deity but Allah,' only for the sake of Allah."*[3]
>
> (A part of a *hadîth* related by Al-Bukhârî and Muslim)

'Itbân (the Narrator)

The full name of the narrator is 'Itbân Ibn Mâlik Ibn 'Amr Ibnul-'Ajlân Al-Ansârî. He was from the tribe of Banû Sâlim Ibn 'Awf, and a well known Companion. He died during the caliphate of Mu'âwiyah (may Allah be pleased with him).

Keywords and Phrases

- **Allah has forbidden the Hellfire:** Forbiddance means that Allah will safeguard the believers against the torture of the Hellfire.
- **Only for the sake of Allah:** It means that the Testification of Faith must be proclaimed with sincerity, or otherwise, it may be regarded as hypocrisy.

General Meaning of the *Hadîth*

The Prophet (PBUH) affirms that whoever utters the Testification of Faith will be kept away from Hellfire if he is sincere in his belief, devotes all acts of worship to Allah Alone, avoids polytheism, and fulfills all the apparent and inward requirements of faith.

Relevance of the *Hadîth* to the Chapter

This *hadîth* is a clear indication of the merit of monotheism, which guarantees admission to Paradise and expiation of sins only for those who retain true belief.

Lessons Drawn from the *Hadîth*

- The merit of monotheism, which secures its holders from the Hellfire and expiates their sins.
- It is not sufficient to utter the Testification of Faith without retaining firm belief of the heart, as the case of the hypocrites when they proclaim Islam but inwardly do not have a firm belief.
- Similarly, it is not sufficient to retain firm belief of the heart without verbally pronouncing the Testification of Faith, such as the case of the infidels.
- The Hellfire is prohibited to approach those of perfect belief in Allah.
- Good deeds will be accepted only if they are sincerely devoted to Allah Alone and offered in conformity with the *Sunnah* of the Prophet (PBUH).
- The mere utterance of the Testification of Faith by those who adore other false deities or objects besides Allah such as devotees of shrines is of no avail. Though they verbally proclaim the Testification of Faith, they invoke the dead and draw nearer to them.
- This *hadîth* proves that Almighty Allah has a Face that suits His Majesty and the Grandeur of His Might.



Abû Sa'id Al-Khudri (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Moses said, 'O My Lord! Teach me an invocation with which I should remember and invoke You' Almighty Allah said, 'Say 'There is no deity but Allah.' Moses said, 'O My Lord! All Your servants say this invocation.' Almighty Allah replied, 'O Moses! If the seven heavens, their inhabitants, other than Me, and the seven earths were to be in a scale, and the statement 'There is no deity but Allah' were to be in the other scale, the latter would definitely outweigh them.' "*[4]
>
> (Related by Ibn Hibbân and Al-Hâkim, who graded it a *sahîh* (authentic) *hadîth*)

Abû Sa'îd Al-Khudrî (the Narrator)

The full name of the narrator is Abû Sa'îd Ibn Sa'd Ibn Mâlik Ibn Sinân Al-Khazrajî Al-Ansârî Al-Khudrî, from Banû Khudrah. He was a venerable Companion and a son of a Companion. He narrated many *hadîths* and died in 74 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Moses:** He is Mûsâ Ibn 'Imrân, the Messenger of Allah dispatched to the Children of Israel, and the one who directly spoke to Allah.
- **To remember Allah:** To remember Allah means to glorify Him repeatedly and render words of homage to Him.

General Meaning of the *Hadîth*

Prophet Moses (PBUH) asked Almighty Allah to teach him a formula of invocation with which he would praise and invoke Him. Thus, he was recommended to repeat the statement 'There is no deity but Allah.' Moses (PBUH) realized that this statement is often reiterated by most people. Therefore, he asked for a peculiar invocation so that he might be distinguished. Allah explained to him the virtues of this statement, which is unmatched by other statements.

Lessons Drawn from the *Hadîth*

- This *hadith* points out the great virtues of proclaiming that there is no deity but Allah. This formula implies both monotheism and sincerity of belief.
- The merit of Moses (PBUH) and his keenness to draw nearer to Allah
- Acts of worship are restricted to what Allah ordains, and no one is permitted to introduce something innovative in religious ordinances, for Moses (PBUH) asked Allah to teach him how to glorify and praise Him.
- What is more direly needed should be more available to and bearable by most people. As the statement 'There is no deity but Allah' is indispensable for the whole world, it is the most available and easiest to remember.
- Almighty Allah is above heavens, as He says, "*...and their inhabitants, other than Me...*".
- The statement 'There is no deity but Allah' is indivisible, so, it must be pronounced in full.
- This *hadith* proves the reality of the Balance of Weighing Deeds, which will be set (in the Hereafter).
- The prophets need to be directed to the merits of the Testification of Faith.
- There are seven earths exactly as there are seven heavens.



Anas Ibn Mâlik (may Allah be pleased with him) narrated:

"I heard the Messenger of Allah (PBUH) saying that Almighty Allah said, 'O son of Adam! If you meet Me in the state that your sins fill the earth, but not associating anything with Me, I will meet you with the same (vastness) of forgiveness (on My behalf).' "[5]

(Related by At-Tirmidhi who graded it a *hasan hadith*)

Anas Ibn Mâlik (the Narrator)

The full name of the narrator is Anas Ibn Mâlik Ibn An-Nadr Al-Ansârî Al-Khazraji. He was the Prophet's servant for ten years. The Prophet (PBUH) invoked Allah for Anas saying, "*O Allah, grant him plenty of money and children and admit him into Paradise.*" He died in 92 or 93 A.H. and at the age of more than a hundred years; may Allah be pleased with him.

Keywords and Phrases

- **But not associating anything with Me:** It implies that a believer's sins may be forgiven on the Day of Resurrection provided that he dies without perpetrating any act of polytheism.

General Meaning of the *Hadîth*

The Prophet (PBUH) says that Almighty Allah informs His servants about His infinite Grace and Mercy, and assures them that He forgives all sins, no matter how plenty they are, as long as no act of polytheism is committed. Moreover, this *hadith* is similar to the Qur'anic verse, which reads:

> *"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills..."*
>
> (Qur'ân: An-Nisâ': 48)

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a proof of the great reward of monotheism, which expiates man's sins, however countless they may be.

Lessons Drawn from the *Hadîth*

- The merits of monotheism and the great reward it entails.
- The *hadith* provides that Allah's Grace, Bounty, Mercy and Forgiveness are infinite.
- This *hadîth* is a counter argument against the *Kharijites'*[6] (Seceders') allegation, which involves that once a Muslim commits any major sin, he becomes a disbeliever.
- It also provides a proof that speech is one of Allah's Attributes, and that His Speech befits His Majesty and Might.
- The Testification of Faith is not a mere utterance. It rather necessitates the avoidance of both minor and major polytheism.
- The *hadîth* also proves the occurrence of resurrection, reckoning and reward in the Hereafter.

Endnotes

1 `Abdullâh Ibn Mas`ûd (may Allah be pleased with him) narrated:
*"When the Verse: **"They who believe and do not mix their belief with injustice"** (Qur'ân: Al-An`âm: 83) was revealed, we said, 'O Allah's Messenger! Who is there amongst us who has not done wrong to himself?' He replied, 'It is not as you say, for 'injustice' in the Verse "... and do not mix their belief, with injustice..." means 'Shirk' (i.e. joining others in worship with Allah). Have you not heard Luqman's saying to his son, " 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.' " ' "*
[Related by Al-Bukhârî (3360) Muslim (124)].

2 Al-Bukhârî (3435), Muslim (28), At-Tirmidhî (2640) and Ahmad in his book *Al-Musnad* (5/314).

3 Al-Bukhârî (425), Muslim (33), and Ahmad in his compilation *Al-Musnad* (5/449).

4 Ibn Hibbân (2324), Al-Hâkim (1/528) in *Al-Mustadrak* (*The Reviewed Collection of Hadiths)* which Al-Hâkim regards as meeting the conditions that either Al-Bukhârî or Muslim set to add *hadiths* to their compilations of authentic *hadiths*, and yet are not mentioned in either of them. An-Nasâ'î in *`Amal Al-Yawm Wal-Laylah* (*Supplications of the Day and Night*) (834 and 1141), and both Ibn Hibbân and Al-Hâkim graded it as authentic, and Adh-Dhahabi was of the same opinion as that of Al-Hâkim. **Al-Haythamî** said in his book *Majma` Az-Zawâ'id* (*The Collection of Additional Hadiths*) (10/82), *"This hadîth is narrated by Abû Ya`lâ and its transmitters are deemed reliable though somewhat weak."*

5 At-Tirmidhî (3534), Ad-Dârami (2791), and Ahmad (5/172), and At-Tirmidhî graded it a *hasan hadith*.

6 The *Kharijites* (*Al-Khawârij*, i.e. the Seceders): An Islamic radical sect who broke away from the reign of 'Alî Ibn Abû Tâlib, the Muslim Caliph then, and murdered him. Their followers believe that the Muslim who commits a major sin is a disbeliever. They also curse and revile the Prophet's Companions and deem the blood of Muslims violable.



Perfect Monotheism Guarantees Paradise

Almighty Allah says:

> *"Indeed, Abraham was a (comprehensive) leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."* (Qur'ân: An-Na<u>h</u>l: 120)

He, Exalted be He, also says:

> *"And they who do not associate anything with their Lord."*
> (Qur'ân: Al-Mu'minûn: 59)

Relevance of the Chapter to the Book of *Taw<u>h</u>îd*

In the previous chapter, the author (may Allah have mercy on him) mentioned the virtues of monotheism. Now, he is going to elucidate how to attain the degree of perfect monotheism.

Keywords and Phrases

- **Attainment of perfect monotheism:** Perfect monotheism may be realized if it becomes free from any act or form of polytheism, *bid'ahs* (matters innovated in religion) or wrongdoings.
- **A comprehensive leader:** Ibrâhim (Abraham) used to be a normative model, since he instructed all that is good.
- **Inclining toward truth:** He is ardently inclined to obey Allah and always disinclined to worship any false deity.

General Meaning of the Qur'anic Verses

Almighty Allah characterizes Ibrâhim (Abraham), His intimate friend, by four qualities:

1. He was a good example of all righteous traits as he reached the highest degree in showing patience and certainty; the two attributes are held necessary for attaining comprehensive leadership.
2. He was devout, obedient and persistent in worshipping Allah, Exalted be He.
3. In addition to turning away from polytheism, Ibrâhîm inclined toward Allah.
4. He kept away from the polytheists.

Relevance of the Two Qur'anic Verses to the Chapter

In the first Qur'anic verse, Almighty Allah mentions the characteristics of Ibrâhîm (PBUH), who represents the highest degree of perfect monotheism. He, moreover, enjoins us to follow his example. Therefore, He said:

> ***"There has already been for you an excellent pattern in Abraham and those with him..."*** (Qur'ân: Al-Mumtahinah: 4)

In the second Qur'anic verse Almighty Allah depicts our righteous ancestors' traits; the greatest of which is their abandonment of all acts and forms of polytheism whether apparent or covert. Hence, whoever succeeds in fulfilling these prerequisites will reach the highest degree of perfect and pure monotheism, and consequently be admitted into Paradise without being called to account for his deeds.

Lessons Drawn from the Two Qur'anic Verses

- The two Qur'anic verses affirm the virtues of our forefather Ibrâhîm (PBUH).
- One is enjoined to follow the footsteps of Ibrâhîm (PBUH) and adopt his great attributes.
- The two Qur'anic verses expound the prerequisites of perfect and pure monotheism.
- One is enjoined to avoid polytheism, and disown polytheists by denouncing their beliefs and practices.
- According to the aforementioned Qur'anic verses, true believers are portrayed as accomplishing the requirements of pure monotheism.



Husayn Ibn `Abdur-Rahmân reported:

"I was sitting with Sa`îd Ibn Jubayr when he said, 'Who among you saw the shooting star that fell last night?' I said, 'I (saw it)' and I added, '(At that time,) I was not performing prayer but I was stung.' He asked me, 'What did you do then?' I said, 'I recited an incantation.' He asked, 'Why did you do so?' I said, 'I did so because I heard a hadîth, which Ash-Sha`bî related to us.' He asked, 'What did he relate to you?' I said, 'He related on the authority of Buraydah Ibnul-Husayb who said, 'No incantation (is permissible) except that made because of an evil eye or a sting.' So, Sa`îd Ibn Jubayr said, 'It is good that one acts according to what one learns.' Then he added that Ibn `Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said, 'Nations were displayed before me; a prophet would pass by accompanied by a few followers; a prophet would pass by accompanied by one or two followers, and a prophet would pass by with nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' Then I saw a big crowd of people who passed in front of me and it was said to me, 'This is your nation out of whom seventy thousands shall enter Paradise without reckoning or chastisement.' Then Prophet Muhammad (PBUH) entered his house without telling his Companions who they (the seventy thousand persons) were. So the people started talking about the issue and some said, 'Those may be the Companions who have believed in Allah and accompanied His Messenger'; another group said, 'Those are our children who are born in the fold of Islam and associate no partner with Allah'; and others expressed different opinions. When the Prophet (PBUH) came out, they informed him of their argument, and he said, 'Those people do not ask others to treat them with incantation, nor do they get themselves cauterized (for treatment), nor do they believe in bad omen, and upon their Lord they rely.' On that, `Ukkâshah Ibn Mihsan said, 'O Messenger of Allah! Invoke

Allah to make me one of them.' The Prophet (PBUH) said, 'You are one of them.' So, another person got up and said, 'O Messenger of Allah! Invoke Allah to make me one of them.' The Prophet (PBUH) said, ''Ukkâshah has preceded you.'"[1]

- **Husayn Ibn 'Abdur-Rahmân:** The full name of Husayn is Husayn Ibn 'Abdur-Rahmân As-Sulami Al-Hârithi. He was one of the *Tâbi'ûn*[2], and died in 136 A. H., at the age of 93; may Allah be pleased with him.
- **Sa'îd Ibn Jubayr:** He is an eminent imâm and *faqîh* from among the most venerable disciples of Ibn 'Abbâs. He was murdered by the command of Al-Hajjâj in 95 A.H., before reaching the fiftieth of his age.
- **Ash-Sha'bî:** His full name is Ash-Sha'bî Ibn Shurahbîl Al-Hamadânî. He was born during the Caliphate of 'Umar Ibnul-Khattâb, and was one of the trustworthy *Tâbi'ûn*. He died in 103 A.H.; may Allah be pleased with him.
- **Buraydah:** His full name is Buraydah Ibnul-Husayb Ibnul-Hârith Al-Aslamî. He was a well-known Companion, and died in 63 A.H.; may Allah be pleased with him.
- **Ibn 'Abbâs:** 'Abdullâh Ibn 'Abbâs Ibn 'Abdul-Muttalib was the paternal cousin of the Prophet (PBUH), and one of the venerable Companions for whom the Prophet (PBUH) invoked Allah saying "*O Allah, grant him (Ibn 'Abbâs) deep understanding of the matters of religion and teach him the essence of interpreting (the Noble Qur'ân).*" Allah responded to this invocation. Ibn 'Abbâs died in 68 A.H.; may Allah be pleased with him.
- **'Ukkâshah:** His full name is 'Ukkâshah Ibn Mihsan Ibn Hurthân Al-Asadî. He was one of the earliest Companions to accept Islam. He immigrated to Medina and witnessed the Battle of Badr. He fought the apostates under the leadership of Khâlid Ibnul-Walîd and was killed therein in 12 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Incantation:** Specific Qur'anic verses and prayers recited for an injured or sick person.

- **Evil eye:** Envious eye.
- **One acts according to what one learns:** According to this phrase, a Muslim should not be ignorant of ritual ordinances and of how to perform them. Similarly, a Muslim has to act according to what he learns.
- **Nations were displayed before me:** Some scholars maintained that such nations were displayed before the Prophet (PBUH) at the Night of Ascension when he was shown what would happen to them on the Day of Resurrection.
- **Are they my followers?:** The Prophet's question indicated that he (PBUH) thought they were his followers because they were great in number, and that he was so far that he (PBUH) could not clearly recognize them.
- **Without reckoning or chastisement:** They would not be called to account for their deeds or even receive chastisement. That is because they fulfilled the prerequisites of perfect and pure monotheism.
- **So the people started talking about the issue:** All the attendants debated and produced different conjectures about the good deed, which qualified such people to deserve such an elevated grade.
- **'Ukkâshah has preceded you:** 'Ukkâshah preceded in fulfilling these characteristics or in raising the question.

General Meaning of the *Hadîth*

Husayn Ibn 'Abdur-Rahmân (may Allah be pleased with him) gave an account of a talk that took place at Sa'id Ibn Jubayr's session when he discussed the issue of the shooting star that fell down the previous night. Husayn said that he witnessed its falling, as he was not sleeping then. Lest the attendants would think that he spent the whole night praying, Husayn explained why he was awake. This was the common practice of our righteous Muslim *Salaf* who were so keen to observe sincerity in all their dealings. Hence, he revealed that being stung was the real reason for being awake during the whole night. Thereupon, the stream of their talk turned to discuss what Husayn did with his injury. He informed them that he treated himself by reciting legal incantation. When Husayn was asked about the legal proof of his action, he mentioned the *hadith*, which provided the permissibility of reciting legal incantation in his case. Thereupon, Sa'id praised him for applying the *hadîth*, and further guided him how to attain the highest grades of perfect monotheism by abandoning detestable matters, when needed,

and exclusively relying on and trusting in Allah (instead of being over confident in ways of treatment offered by others). It is, moreover, the quality of the seventy thousand persons who would be admitted into Paradise without being called to account for their deeds or even chastised. The Prophet (PBUH) depicted them as exclusively relying on and trusting in Allah instead of holding fast to legal incantations, cauterization or other types of treatment sought from others.

Relevance of the *Hadith* to the Chapter

This *hadîth* elucidates the way of attaining perfect monotheism and the rewards it entails in the Hereafter.

Lessons Drawn from the *Hadîth*

- Knowing the merit of our righteous Muslim *Salaf* who always contemplate the heavenly signs of Allah.
- Our righteous Muslim *Salaf* were keen to observe sincerity in all their affairs. They, moreover, detested showing off their righteous deeds.
- Before proceeding into any act one should investigate the proof of its permissibility. Such was the case of our righteous Muslim *Salaf*.
- It is desirable to seek the proof of permissibility before carrying out any action, and it is highly commendable to put what is learnt into practice.
- Knowledge should be conveyed with courteousness and tenderness.
- The permissibility of treatment by reciting legal incantation.
- Upon witnessing a Muslim adhering to a permissible act, it is desirable to guide him to offer what is preferable and more desirable in the Sight of Allah.
- Knowing the merit of Prophet Muhammad (PBUH) before whom all nations were displayed.
- The numbers of the prophets' followers differ from one to another.
- This *hadîth* provides a refutation of those who allege that the truth lies in the practices of the dominant majority of people.
- One is enjoined to follow the truth, no matter how few its followers may be.
- The *hadîth* affirms the virtues of Moses (PBUH) and his followers.
- The *hadîth* affirms the virtue of the Prophet Muhammad's nation as it represents the major multitude among the other prophets' followers.

- Knowing the merit of attaining perfect monotheism, which will be greatly rewarded on the Day of Resurrection.
- It is allowable to hold discussions on religious issues to derive beneficial points and make the truth evident.
- The *Salaf* used to keep a deep understanding of religion. They, thus, realized that the seventy thousand persons attained such a highly elevated rank through earnest work.
- The *Salaf* were seriously keen to do righteous acts and compete in offering good deeds.
- Attaining full trust in Allah by abandoning incantation and cauterization is an indication of pure and perfect belief in Allah.
- It is permissible for the Muslim to ask pious people to invoke Allah for him.
- Knowing the virtue of 'Ukkâshah Ibn Mihsan (may Allah be pleased with him).
- The Prophet (PBUH) prophesied that 'Ukkâshah was one of the seventy thousand people who would enter Paradise without reckoning or chastisement. Afterwards, 'Ukkâshah was martyred during the military campaigns launched against the apostates. May Allah be pleased with him! This incident provides one of the signs of Muhammad's Prophethood.
- The Prophet's use of euphemism shows his noble character. He did not offensively tell the man that he would not be included among those seventy thousands.
- It is desirable for a scholar to terminate the discussion on specific topics, so that unqualified persons may not delve into sophisticated legal issues.

Endnotes

1 Al-Bukhârî (3410), Muslim (220), At-Tirmidhî (2448), Ad-Dârimî (2810), and Ahmad (1/271).

2 The *Tâbi'ûn* (Successors of the Companions): Plural of *Tabi'î*; a person who witnessed a Companion of the Prophet (PBUH), i.e. one of those who belonged to the first Muslim generation after the Prophet (PBUH).



Fear of Polytheism

Almighty Allah says:

> *"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills..."*
>
> (Qur'ân: An-Nisâ': 48-116)

Moreover, Allah, Exalted be He, relates, in the Noble Qur'ân, that Ibrâhîm, His intimate friend (may Allah be pleased with him), invoked Him saying:

> *"My Lord, make this city [i.e., Mecca] secure and keep me and my sons away from worshipping idols."* (Qur'ân: Ibrâhîm: 35)

Relevance of the Chapter to the Book of *Tawhîd*

Having clarified how to meet the prerequisites of monotheism and pointed out its merits, the author, in this chapter, elaborates on the misgivings about polytheism, so that a true believer may be warned against them.

Keywords and Phrases

- **Allah does not forgive association with Him:** Allah never grants forgiveness to the one who dies while dedicating acts of devotion to any false deity besides Him. Nonetheless, Allah forgives all other sins with the exception of polytheism.
- **For whom He wills:** Allah grants pardon to whom He wills out of His bounty and wisdom.

General Meaning of the First Verse

With the aim of warning His bondmen against approaching any act of polytheism, Allah, to Whom belong all perfection and majesty, stresses that He will never grant pardon to those who assign partners to Him and remain so till death. On the contrary, out of His endless bounty and grace He forgives the sins of those whom He wills with the exception of polytheism.

General Meaning of the Second Qur'anic Verse

Ibrâhîm (PBUH) invoked Allah to keep him and his sons away from idolatry, which is deemed as a grave source of mischief.

Relevance of the Qur'anic Verses to the Chapter

The first verse signifies that assigning partners to Allah is deemed as the gravest sin in the Sight of Allah. Moreover, the one who commits that grave sin will never be forgiven if he fails to offer repentance before death. Thus, one must be warned against approaching such a heinous sin. The second Qur'anic verse signifies that Ibrâhîm (PBUH) was afraid of being deluded by acts of polytheism so he invoked Allah to safeguard him against all acts and forms of polytheism. We are thus supposed to express our fear of polytheism. Thus, the two Qur'anic verses emphasize the significance of expressing fear of perpetrating any act or form of polytheism.

Lessons Drawn from the Qur'anic Verses

- ❖ Polytheism is the gravest sin, as it will never be forgiven unless one turns to Allah in repentance.
- ❖ If anyone commits any sin other than polytheism and dies before repentance, his affair will be absolutely referred to Allah, Who may grant him forgiveness or chastise him in the Hereafter.

- The Muslim must express his fear of polytheism, for Ibrâhîm (PBUH), who was distinguished by demolishing idols at his time, was afraid of falling into such a grave sin.
- The permissibility of invoking Allah for removing tribulations. He is the One to be besought for help and support.
- It is permissible to invoke Allah for oneself and on behalf of one's offspring as well.
- The verses refute the allegation of some ignorant people that the Muslim nation is not susceptible to fall into acts or forms of polytheism. Those people felt safe from it and thus ignorantly fell into its darkness.



The Prophet (PBUH) has said:

> *"The most dreadful sin I am afraid you may commit is minor polytheism. He was, then, questioned about it. Thereupon, he said, 'It is (offering your good deeds) in ostentation.'"*[1]
>
> (Related by A<u>h</u>mad)

General Meaning of the *<u>H</u>adîth*

Out of his pity and mercy for his nation, the Prophet (PBUH) was so keen to guide people to the path of righteousness and warn them against all that is evil. He (PBUH) warned Muslims not to perform devotional acts in order to show off or to get people's admiration. He deemed showing off as an act of minor polytheism, which would render all acts of worship, performed in such a way, null and void. Since people intuitively long for acquiring prominence and being praised by others, ostentation may easily permeate righteous Muslims. Therefore, the Prophet (PBUH) expressed his anxiety about the righteous Muslims who offer good deeds and warned against pretentious display. While minor polytheism may easily permeate the hearts of the righteous, acts of major polytheism are hardly perpetrated by them.

Relevance of the *<u>H</u>adîth* to the Chapter

This *<u>h</u>adîth* warns the believers against the perpetration of minor polytheism, whereas the former two Qur'anic verses warn them against approaching acts of major polytheism. Thus, the present chapter elaborates on the two main categories of polytheism.

Lessons Drawn from the *<u>H</u>adîth*

- A true believer should be anxious about falling into minor polytheism, since the Prophet (PBUH) expressed his anxiety in the aforementioned *<u>h</u>adîth* and, moreover, warned righteous Muslims against it.
- The Prophet (PBUH) was compassionate and keen to guide his nation to the straight and righteous path.
- Polytheism is categorized into major and minor polytheism. The former is defined as setting rivals to Almighty Allah whereas the latter is confined to acts designated as polytheistic according to the Qur'ân or the *Sunnah* without reaching the degree of major polytheism. They may, further, be compared as follows:

- The former renders man's entire deeds void, whereas the latter only renders acts contaminated with impure intentions null and void.
- While retainers of major polytheism will abide in the Hellfire for eternity, perpetrators of minor polytheism will not.
- A perpetrator of major polytheism is regarded as a repudiator of Islam while the holder of any act or form of minor polytheism is regarded as a Muslim.



Ibn Mas'ûd (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> "*Whoever dies while still invoking anything other than Allah as an equal will enter the Hellfire.*"[2]
>
> (Related by Al-Bukhârî)

General Meaning of the *Hadîth*

The Prophet (PBUH) states that if the person sets a prophet or any false deity or object as a rival to Allah either by invoking or imploring such a false deity for assistance, and remains so until he dies, he will be doomed to the Hellfire. Setting a rival to Allah has two forms:

a) To associate a partner with Allah with regard to the devotional acts. This is regarded as an act of major polytheism, which entails eternal chastisement in the Hellfire.

b) Any act of minor polytheism such as making Allah equal to human beings in words like, "When Allah wills and you will" or "It is only made for Allah's sake and yours." Offering good deeds for the sake of pretentious display is also regarded as an act of minor polytheism, which does not necessarily lead its perpetrator to abide eternally in the Hellfire.

Relevance of the *Hadîth* to the Chapter

Muslims, according to this *hadîth* are warned against any act or form of major or minor polytheism by means of expounding its grave consequences.

Lessons Drawn from the *Hadîth*

- This *hadîth* warns Muslims against all acts and forms of polytheism and advises them to turn to Allah in repentance.
- Invoking a prophet or a friend of Allah whether alive or dead, and seeking the blessings of a stone or a tree are regarded as acts of polytheism.
- Polytheism is only expiated by repentance.



Jâbir Ibn 'Abdullâh (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"He who meets Allah without associating anything with Him will enter Paradise, and he who meets Him associating (anything) with Him will enter the Hellfire."*[3]
>
> (Related by Muslim and Ahmad)

Jâbir Ibn 'Abdullâh (the Narrator)

His full name is Jâbir Ibn 'Abdullâh Ibn 'Amr Ibn Hirâm Al-Ansârî As-Sulamî. He is one of the venerable Companions of the Prophet. His father was also a Companion. He narrated many *hadîths* from the Prophet (PBUH). He died after 70 A.H. at the age of 94; may Allah be pleased with him.

Keywords and Phrases

- **Meet Allah:** It means to pass away.
- **Anything:** It is a general word to include the prohibition of acts entailing both minor and major polytheism.

General Meaning of the *Hadîth*

The Prophet (PBUH) declares that whoever dies while adopting monotheism will definitely be admitted into Paradise. If he persistently commits a major sin and dies without offering repentance, he will be referred to Allah's Divine Will. He may be forgiven and thus permitted to enter Paradise or be admitted into the Hellfire for a limited period of time before entering Paradise.

If a man, on the other hand, dies while retaining any act or conviction of major polytheism, he will never be admitted into Paradise. Allah will, moreover, have no mercy on him and he will be cast into the Hellfire and abide therein for eternity. But if he dies while perpetrating an act of minor polytheism, he will enter the Hellfire for a limited period of time.

Relevance of the *Hadîth* to the Chapter

The *hadîth* warns Muslims against all kinds of polytheism, and urges them to keep away from such grave sins.

Lessons Drawn from the *Hadîth*

- One must be overly afraid of committing any act of polytheism, since salvation from the Hellfire is contingent on the abandonment of such a grave sin.
- One's good deeds are not accepted except when being free of any form or act of polytheism.
- Clarifying the concept of the Testification of Faith, which implies utter renunciation of polytheism and pure worship of One God.
- Both Paradise and Hellfire are so close to man, so every human being will fully realize his destination upon the end of his life.
- The *hadîth* affirms the virtues of those who are safeguarded against polytheism.

Endnotes

1 Ahmad in *Al-Musnad* (5/428 and 429), and At-Tabarânî in *Al-Mu'jam Al-Kabîr* (*The Great Lexicon*) (4/253 No. 4301).

2 Al-Bukhârî (4497). 'Abdullâh Ibn Mas'ûd, the narrator of the *hadîth*, adds, "*And I said, 'Whoever dies without invoking anything as a rival to Allah will enter Paradise.*" The *hadîth* is also related by Muslim (92) with a wording that reads, "*He who dies associating anything with Allah would enter the Fire (of Hell).*" 'Abdullâh Ibn Mas'ûd said, "*I say that he who dies without associating anything with Allah would enter Paradise.*"

3 Muslim (95) and Ahmad in *Al-Musnad* (3/345).



Calling to Testification of Faith

Almighty Allah says:

> ***"Say, 'This is my way; I invite to Allah with insight, I and those who follow me. And Exalted is Allah; and I am not of those who associate others with him.' "*** (Qur'ân: Yûsuf: 108)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, we are going to elaborate on the necessity of inviting others to the straight path of Almighty Allah with insight, wisdom and beautiful preaching as the Messengers of Allah and their followers did.

Keywords and Phrases

- **Inviting people to Accept the Testification of Faith:** The Call to Allah is designated as inviting people to worship One God, believe in Him and His Messenger. This is the essence of the Testification of Faith.
- **Say:** The person addressed with the command is the Prophet (PBUH).
- **Insight:** It includes all means of knowledge, which may be employed to distinguish good from evil and truth from falsehood.
- **Exalted is Allah:** This phrase has been mentioned as a command to give praise to Allah and disprove any deficiency or inadequacy ascribed to Him.

General Meaning of the Qur'anic Verse

Almighty Allah commands His Messenger to inform people that he, as well as his followers, invites people to Allah with knowledge, certainty and clear evidence. The essence of such a call is that Allah is far above having a rival or a partner in His absolute dominion over the heavens and the earth. He is also too exalted to have an associate worshipped or adored besides Him.

Relevance of the Qur'anic Verse to the Chapter

According to the aforementioned Qur'anic verse, Allah expounded the exemplary method of the Messenger (PBUH) and his followers in inviting people to admit, with insight, wisdom and beautiful preaching, the Testification of Faith. Therefore, the Qur'anic verse emphasizes the obligation of inviting others to accept Islam, which is the subject matter of the present chapter.

Lessons Drawn from the Qur'anic Verse

- ❖ Inviting people to bear witness that there is no deity but Allah, is the exemplary practice of the Prophet (PBUH) and his followers.
- ❖ A propagator of Islam should be well versed and possessed of comprehensive knowledge about what he enjoins or forbids.
- ❖ A caller to Allah should sincerely offer his call without any personal yearning or desire. He should never be partial to a party, a sect or a doctrine.

- Having insight is a religious obligation, for following the Prophet (PBUH) is obligatory and is achieved only through insight represented in knowledge and firm belief.
- Knowing the virtue of monotheism, which is based on the conviction that Allah is far above any imperfection.
- Abomination of polytheism since it is a means of abominable profanation.
- Not only should a Muslim be free from any act of polytheism, but he must also disown the polytheists and their practices.



Ibn 'Abbâs (may Allah be pleased with him) narrated:

"When the Prophet (PBUH) sent Mu'âdh to Yemen, he said to him, 'You will go to the People of the Scripture. So, when you reach there, invite them to testify that there is no deity but Allah,' (in another narration, it is narrated that the Prophet (PBUH) said, '...to confess the Oneness of Allah...') and that Muhammad is the Messenger of Allah. If they obey you in that, tell them that Allah has enjoined on them five prayers each day and night. If they obey you in that, tell them that Allah has enjoined on them to pay the Zakâh[1], which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the invocation of an oppressed person because there is no screen between it and Allah.'"

(Related by Al-Bukhâri and Muslim)

Keywords and Phrases

- **The Prophet sent Mu'âdh to Yemen:** The Prophet (PBUH) sent Mu'âdh to Yemen as a propagator of Islam, a ruler and a judge in 10 A.H.
- **The People of the Scripture:** The Jews and the Christians who were the dominant majority of the population of Yemen at that time.
- **If they obey you in that:** If they proclaim the Testification of Faith, comply with what you call to and denounce all the false deities worshipped besides Allah, then proceed in instructing them to accept further teachings of Islam.
- **Be afraid of the invocation of an oppressed person:** The Prophet (PBUH) warns Mu'âdh against oppression and commands him to enjoin justice.
- **There is no screen between it and Allah:** It means that the invocation of an oppressed person will be answered sooner or later.

General Meaning of the *Hadîth*

When the Prophet (PBUH) intended to dispatch Mu'âdh to Yemen as a caller and an instructor for teaching its people the principles of Islam, he, further, drew for him the major outlines of inviting the Yemeni people to

the religion of Islam. The Prophet (PBUH), thus, informed Mu'âdh that he would encounter the Jews and the Christians who were well versed in religion and fond of engagement in debates. The Prophet (PBUH) urged Mu'âdh to be well prepared to argue with them and remove their suspicions. According to the Prophet's pieces of advice, Mu'âdh was admonished to start his mission with important issues. He was first commanded to correct their understanding of the principles of belief. Once they adopted correct belief, he would command them to establish prayer, which took precedence right after adopting monotheism. If they should abide by performing the five regular prayers, he would command the rich among them to pay the *Zakâh* as an act of consolation to the poor and gratefulness to Allah, Exalted be He. Then Mu'âdh was warned of taking the best of their possessions. They were, instead, enjoined to pay *Zakâh* from among their average possessions. Finally, he was urged to treat them justly and to avoid oppression so as to stay clear of the invocation of any oppressed person, which will certainly be answered.

Relevance of the *Hadîth* to the Chapter

This *hadîth* stresses that the caller to Allah should first invite people to testify that there is no deity but Allah. It also urges Muslims to send propagators to achieve such a purpose.

Lessons Drawn from the *Hadîth*

- The permissibility of sending preachers who are capable of inviting people to Islam.
- Inviting people to bear witness that there is no deity but Allah and that Muhammad is the Messenger of Allah takes precedence over all other religious duties.
- The Testification of Faith is defined as dedicating all devotions to Allah and deifying nothing besides Him.
- A man becomes a Muslim after verbally proclaiming the Testification of Faith.
- A man maybe well learned but remains unaware of the correct meaning and consequences of the Testification of Faith. However, some people are aware of its meaning, but do not put it into practice. Such is the case of the People of the Scripture.

- There are various levels of discourse, which must be taken into account when inviting different people to Islam. This is inferred from the Prophet's words, which read, "*...You will go to the People of the Scripture...*".
- According to the *hadîth*, a propagator of Islam should be well versed in the principles of the Muslim faith so that he may refute all misconceptions. This may be achieved by seeking knowledge.
- Prayer comes second only to the Testification of Faith.
- Paying obligatory *Zakâh* follows establishing prayers in importance.
- According to the *hadîth*, the poor are entitled to receive *Zakâh*. It may also be paid to them only.
- It is impermissible to take *Zakâh* from the best of people's possessions, unless they do it willingly.
- Warning against oppression, as the invocations of the oppressed person will certainly be answered, even if he might be a wrongdoer.



Sahl Ibn Sa`d (may Allah be pleased with him) narrated:

"On the day of the Battle of Khaybar the Prophet (PBUH) said 'Tomorrow, I will give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger, and at whose hands Allah will grant victory.' So, people (the Companions) wondered all that night, wishing eagerly to see to whom the flag will be given. In the morning, every one of the Companions wished to be given the flag. However, the Prophet (PBUH) asked, 'Where is `Alî Ibn Abû Ţâlib?' It was said that `Alî was suffering from eye-trouble. So, he ordered them to bring `Alî in front of him. Then the Prophet (PBUH) spat in his eyes and invoked Allah for him, and his eyes were cured immediately as if he had never had any eye-trouble. Then the Prophet (PBUH) gave him the flag and said, 'Go to them patiently and calmly until you enter their land and face them. Then, invite them to Islam and inform them of what Allah has enjoined upon them, for by Allah, if a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels (the Arabs' most precious possessions).' "[2]

(Related by Al-Bukhârî and Muslim)

Sahl Ibn Sa'd (the Narrator)

Sahl Ibn Sa'd's full name is Sahl Ibn Sa`d Ibn Mâlik Ibn Khâlid Al-Anşârî Al-Khazrajî As-Sâ`idî. He is a prominent Companion who died in 88 A.H., when he was over hundred years old; may Allah be pleased with him.

`Alî Ibn Abû Ţâlib

`Alî Ibn Abû Ţâlib was the Prophet's paternal cousin, the husband of his daughter Fâţimah, and the fourth of the Rightly-guided Caliphs. He was one of the earliest persons to accept Islam and one of the ten Companions who were given the glad tidings of being admitted into Paradise. He was murdered in 40 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **The Day of Khaybar:** It refers to the Battle of Khaybar, which was launched against the Jews in 7 A.H.

- **Flag:** It is the emblem of the army, which is usually given to the commander.
- **Islam:** Submitting to Allah by adopting monotheism, showing absolute obedience to Allah and dissociating oneself from polytheism and polytheists.

General Meaning of the *Hadîth*

The Prophet (PBUH) gave the Companions glad tidings that in the following day they would be granted victory over the Jews at the hands of a virtuous man who was loyal to Allah and His Messenger (PBUH). Consequently, each Companion aspired to be that virtuous man. When they gathered in the morning, the Prophet (PBUH) asked about 'Alî (may Allah be pleased with him) who was suffering an eye-trouble and could not join them. 'Alî came and the Prophet (PBUH) spat in his eyes, which healed at once. Thereafter, the Prophet (PBUH) charged him with the commandment of the Muslim troops and instructed him to move ahead calmly until he drew near to the enemies' fortress. The Prophet further commanded 'Alî to invite the enemies, when he reached their fortress, to accept Islam. If they would respond to his call, he should, then, inform them of the duties imposed on every Muslim. Finally, the Prophet (PBUH) highlighted the virtues of inviting people to Allah affirming that if a caller succeeded in guiding one person to the straight path, it would be better for him than being possessed of the most precious worldly gains. Therefore, how great his rewards would be if he became the source of guidance for more than one person!

Relevance of the *Hadîth* to the Chapter

This *hadîth* emphasizes the importance of inviting people to accept Islam. Invitation to Islam implies calling people to proclaim the Testification of Faith by declaring that there is no deity but Allah and that Muhammad is His servant and Messenger. The *hadîth* further emphasizes the virtue of propagating the religion of Islam.

Lessons Drawn from the *Hadîth*

- Knowing the virtues of 'Alî Ibn Abû Tâlib; his loyalty to Allah and His Messenger, and his possession of certain and firm belief. These virtues were attested by the Prophet (PBUH) himself.
- This *hadîth* proves that Almighty Allah loves in a way that is appropriate for His Majesty.

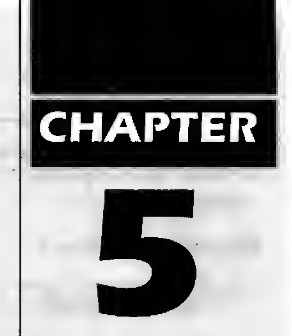
- The Companions were keen to compete in offering all good deeds.
- Muslims are ordained to show good manners even at times of war. They are also commanded to avoid hasty decisions and undesired sounds during war.
- The Imâm should command his viceroys to treat their subjects with tenderness without showing weakness or lack of vigor.
- Before engaging in combat with their enemies, the Muslims must invite them to Islam.
- War is to be waged against whoever stands against the propagation of Islam.
- When inviting non-Muslims to Islam, Muslims should introduce the teachings of Islam to them by degrees. That is, a disbeliever may be first invited to proclaim the Testification of Faith and then invited to perform the other pillars of Islam.
- The virtue of inviting non-Muslims to accept Islam lies in the generous reward they will be granted in case they embrace Islam.
- This *hadîth* implies two proofs of the Prophethood of Muhammad. He gave glad tidings of victory beforehand and cured the sore eyes by applying his honorable saliva to 'Alî's eyes.
- It is obligatory for Muslims to believe in the Divine Decree. This is shown by the fact that though each Companion was keen to be granted the flag; it was only given to the one foreordained by Allah.
- It is not enough for the person to be called a Muslim. He must, further, be acquainted with the legal duties incumbent upon him and put them into practice.

Endnotes

1 *Zakâh*: A fixed proportion of one's property paid annually by every Muslim whose property has reached a specified amount called the *nisâb* (i.e. the minimum amount on which *Zakâh* is due). Paying *Zakâh* is one of the five pillars of Islam, namely the third. There are eight recipients of *Zakâh* according to the *Sharî'ah* (Islamic Law) as stated in the Qur'ân (At-Tawbah: 60).

2 Al-Bukhârî (2942) and Muslim (2406).





Meaning of Monotheism and Faith Testification

Almighty Allah says:

> *"Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared."* (Qur'ân: Al-Isrâ': 57)

Relevance of the Chapter to the Book of *Tawhîd*

In the present chapter, the author clarifies the concept of monotheism. There is a need for clarifying the concept of monotheism since some people wrongly believe that monotheism involves a mere belief in the Oneness of

Allah. The author asserts that monotheism necessitates devoting all acts and forms of worship to Allah Alone, and keeping away from any act of polytheism.

Keywords and Phrases

- **Testification of Faith:** It is the declaration that there is no deity but Allah and that Muhammad is the servant and Messenger of Allah.
- **Invoke:** The contextual meaning of the word 'invoke' is to worship. The disbelievers, however, invoke or adore the angels, the prophets or the righteous.
- **Seek means of access to their Lord:** Despite being invoked and adored besides Allah, the angels, the prophets and righteous people offer all good deeds to draw nearer to their Lord.

General Meaning of the Qur'anic Verse

Almighty Allah affirms that the angels, the prophets and the righteous, whom the disbelievers invoke besides Allah, ardently seek to draw nearer to Allah, hoping for His mercy and fearing His punishment. As the angels, prophets and righteous men offer good deeds seeking the pleasure of Allah, how can they be adored or worshipped besides Him?!

Relevance of the Qur'anic Verse to the Chapter

The verse in question signifies that both monotheism and the Testification of Faith necessitate avoiding all acts and practices of polytheism such as invoking the righteous or seeking their intercession for removing adversities or afflictions.

Lessons Drawn from the Qur'anic Verse

- ❖ The verse provides a counter argument against those who falsely believe that Allah's friends and righteous persons invoked besides Allah are competent to bring benefit or avert harm.
- ❖ It shows how the Prophets and the righteous fear Allah and seek His mercy.



Almighty Allah says:

> ***"And (mention, O Muhammad), when Abraham said to his father and his people, 'Indeed, I am disassociated from that which you worship - except for He Who created me; and indeed, He will guide me.' "*** (Qur'ân: Az-Zukhruf: 26-27)

General Meaning of the Qur'anic Verse

Almighty Allah narrates the story of His servant, Messenger, and intimate friend Ibrâhîm who dissociated himself from the false deities, which were worshipped by his father and his people. He devoted himself to the worship of Allah.

Relevance of the Verse to the Chapter

This verse signifies that adopting monotheism and testifying that there is no deity but Allah necessitate dissociating oneself from all acts of polytheism, and dedicating all one's devotional acts to Allah Alone.

Lessons Drawn from the Qur'anic Verse

- The meaning of the Testification of Faith is to believe in the Oneness of Allah, devote all acts of worship to Him Alone, and dissociate oneself from all false deities.
- A believer should avowedly declare his repudiation of the polytheists.
- A Muslim should dissociate himself from the enemies of Allah even if they are from among the nearest kin.



Allah, Exalted be He, says:

> ***"They have taken their scholars and monks as gods besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him."***[1] (Qur'ân: At-Tawbah: 31)

Keywords and Phrases

- **They have taken their scholars and monks as gods:** The Jews and the Christians regard their scholars and monks as the legislators who assign what is lawful and what is prohibited. Allah, Glorified be He, is the absolute Lawgiver, and therefore, if anyone submits himself to the legislation of a human, he is regarded as taking a false deity besides Allah.
- **And (also) the Messiah, the son of Mary:** The Christians have taken Jesus as a god besides Allah.

General Meaning of the Qur'anic Verse

The Jews and the Christians sought the advice of their scholars and monks and obeyed them in legalizing what Allah made unlawful and prohibiting what He made lawful. They, therefore, set their scholars and monks as gods besides Allah. The Christians, moreover, worshipped Jesus and alleged that he was the Son of God. Consequently, they disregarded the Divine Scripture through which they were commanded to submit to Allah Alone. Thus, Allah disapproves of their practices and declares Himself far above them.

Relevance of the Qur'anic Verse to the Chapter

The verse clarifies the meaning of both monotheism and the Testification of Faith. Monotheism and the Testification of Faith necessitate that Allah is to be obeyed by following what He has made lawful and avoiding what He has prohibited. Whoever obeys a person or submits himself to a law, which violates Allah's prohibitions, is regarded as a polytheist.

Lessons Drawn from the Qur'anic Verse

- Submission to the Will of Allah with regard to His obligations and prohibitions is one of the implications of monotheism and sincere Testification of Faith.
- Obeying anyone in making lawful what Allah made prohibited or prohibiting what Allah made lawful, is a form of polytheism.
- The Qur'anic verse refutes the Christian belief that Jesus is a god, and affirms that he is the servant of Allah.
- Allah is far above having an associate or a partner.



Allah, the Almighty, says:

> ***"And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they (must) love Allah. But those who believe are stronger in love for Allah. And if only they, who have wronged, would consider (that) when they see the punishment, (they will be certain) that all power belongs to Allah and that Allah is severe in punishment."***
>
> (Qur'ān: Al-Baqarah: 165)

Keywords and Phrases

- **They love them as they (must) love Allah:** It means that those who worship false deities besides Allah retain love and reverence for such deities.

General Meaning of the Qur'anic Verse

Allah, Glorified and Exalted be He, depicts the polytheists' affairs in this life and the recompense they will receive in the Hereafter. They set rivals to Allah by rendering love and reverence to them. On the contrary, the true believers' love for Allah exceeds the polytheists' love for their false deities or the polytheists' love for Allah. The reason is that the believers' love is dedicated to Allah Alone, whereas the polytheists' love is shared by other false deities. Had the polytheists been certain of the grave chastisement they would receive on the Day of Resurrection for the grave sins they perpetrated, they would have abandoned all their aberrant practices. However, they did neither perceive nor believe in their inevitable destiny.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse is one of the texts that clarifies the meaning of monotheism and the significance of a Muslim's Testification of Faith. The verse implies that whoever ascribes rivals to Allah and loves them as he loves Allah, is deemed a polytheist. Monotheism is, therefore, an act of rendering love and reverence to Allah Alone. Such love and reverence drive man to sincerely worship, submit and surrender to Allah Alone.

Lessons Drawn from the Qur'anic Verse

- Monotheism designates the retainment of love and reverence, which correlate submission and surrender, to Allah Alone.
- Though they render great love to Allah, the polytheists are not considered Muslims, since they associate false deities with Allah.
- Polytheism is a form of injustice.
- The verse warns the polytheists against the severe punishment prepared for them on the Day of Resurrection.



The Prophet (PBUH) is reported to have said:

> *"He who testifies that there is no deity but Allah and renounces whatever is worshipped besides Allah, his property and blood become inviolable, and his account will be with Allah."*[2]
>
> (Related by Muslim and Ahmad)

Keywords and Phrases

- **His property and blood become inviolable:** It means that whoever declares his acceptance of Islam, his property and blood will be secured.
- **And his account will be with Allah:** If anyone declares his acceptance of Islam, his reckoning will be only with Allah, Who will recompense him according to his intention.

General Meaning of the *Hadith*

According to the foregoing *hadith*, the property and blood of a man will be secured upon the fulfillment of two major requirements:

1. Pronouncing the Testification of Faith by declaring that there is no deity but Allah and that Muhammad is the servant and Messenger of Allah.
2. Renouncing all other false deities which are worshipped besides Allah.

Once a person fulfills these two requisites, he will be secured with regard to his life and property. As far as his inner belief is concerned, it will be absolutely left to Allah Alone. Therefore, if he is proven to be of firm and sincere belief, Allah will admit him into the gardens of Paradise. Otherwise, if he is a hypocrite, he will be driven to a severe punishment in the Hellfire. However, people are judged in this life according to their apparent deeds.

Relevance of the *Hadith* to the Chapter

This *hadith* provides a clear definition of the Testification of Faith, which necessitates the renunciation of all false deities worshipped besides Allah.

Lessons Drawn from the *Hadîth*

- Declaration of belief in one God implies the renunciation of all other false deities worshipped besides Allah, such as idols and tombs.
- If anyone merely testifies that there is no deity but Allah, understands its meaning and acts accordingly, his blood and property will not be secured unless he declares his renunciation of all false deities worshipped besides Allah.
- A mere verbal declaration of belief in one God (i.e. Allah) and showing apparent adherence to religious ordinances secure man's property and blood until proven otherwise.
- A Muslim is enjoined to withhold his hands from the disbelievers once they accept Islam, even if they do so while being in a state of war, until the contrary is proven.
- A man may verbally testify that there is no deity but Allah without expressing his renunciation of other false deities.
- People are judged according to their apparent deeds. In the Hereafter, they will be judged according to their hidden plans.
- A Muslim's blood and property are inviolable except for a justifiable reason such as executing a penalty.

Endnotes

1 The Messenger of Allah (PBUH) has interpreted this verse when 'Adiyy Ibn Hâtim (may Allah be pleased with him) visited him and heard him reciting it. Upon hearing the verse, 'Adî said, "*O Messenger of Allah! They did not worship them!" He (the Prophet) said, 'Yes, they did; they (rabbis and monks) forbade them what is lawful and made lawful for them what is forbidden, and their peoples followed them. This is their worship of them.'*" This *hadith* is related by At-Tirmidhî (3094) who graded it a *hasan* (good) *hadîth*. It is also related by Ibn Abû Shaybah in his *Musannaf* (*The Compilation*) (7/167 No. 34925).

2 Muslim (23) and Ahmad in *Al-Musnad* (3/472).





Acts of Polytheism: Wearing Rings for Removing Affliction and the Like

Allah, Exalted be He, says:

> *"Say, 'Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers.' "*
>
> (Qur'ân: Az-Zumar: 38)

Relevance of this Chapter to the Book of *Tawhîd*

The present chapter refers to an act, which is regarded as one of the forms of polytheism. It is trying to remove or avert afflictions and tribulations by doing acts of polytheism.

Keywords and Phrases

- **What you invoke:** It refers to all false deities which may be invoked for the sake of deriving benefit or averting harm.
- **Harm:** It is a comprehensive word, which includes all types of afflictions such as diseases, poverty and distress.
- **Mercy:** It is also a comprehensive term, which includes good health, comfortable life, etc.

General Meaning of the Qur'anic Verse

Allah commands His Prophet (PBUH) to ask the polytheists if their idols can benefit or harm, to force them to acknowledge the disability of their false deities. By asking them such a question, the Prophet (PBUH) caused their argument to fall into pieces.

Relevance of the Verse to the Chapter

The verse is a proof of the invalidity of polytheism and all acts revealing polytheism such as wearing rings or strings.

Lessons Drawn from the Qur'anic Verse

- ❖ The invalidity of polytheism, for whatever is worshipped besides Allah is absolutely incapable of doing benefit or causing harm.
- ❖ Wearing rings, strings or their like for the sake of deriving benefit or averting harm, is strongly denounced. Such acts of polytheism are similar to idolatry.
- ❖ It is permissible to encounter the polytheists in polemical confrontations for refuting their false doctrines.
- ❖ The obligation of relying entirely upon Allah and trusting Him.



'Imrân Ibn Husayn (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) saw a man wearing a bracelet of brass in his hand. Thereupon, the Prophet (PBUH) said to him, 'What is this bracelet for?' The man replied, 'It is because of Al-Wâhinah (a vein that causes pain in the shoulder and the hand).' Thereupon, the Prophet (PBUH) said, 'Take it off, for it will only increase your pain, and if you die while wearing it, you will never succeed'"[1].

(Related by Ahmad with an acceptable chain of transmission)

'Imrân Ibn Husayn

The full name of the narrator is 'Imrân Ibn Husayn Ibn 'Ubayd Ibn Khalaf Al-Khuzâ'î. He and his father were Companions of the Prophet. He embraced Islam in the year of the Battle of Khaybar and died in 52 A.H. in Basra; may Allah be pleased with him.

General Meaning of the *Hadîth*

'Imrân Ibn Husayn (may Allah be pleased with him) narrates one of the incidents of the Prophet who used to fight against polytheism. 'Imrân mentioned that the Prophet (PBUH) saw a man wearing a bracelet of brass in his hand. Thereupon, the Prophet (PBUH) asked why he wore it. The man replied that he did so to remove the pain in his hands. Thereupon, the Prophet (PBUH) commanded him to take it off immediately, and he (PBUH) justified his order by explaining to the man that such a bracelet would not remove the pain, but it would increase it. The Prophet (PBUH) further added that in case man died while wearing such a bracelet, he would never prosper in the Hereafter.

Relevance of the *Hadîth* to the Chapter

The *hadîth* proves the prohibition of wearing rings for the sake of removing a tribulation. Such an act is a form of polytheism, which contradicts true belief.

Lessons Drawn from the *Hadîth*

- Wearing bracelets and the like for the sake of being safeguarded against diseases is regarded as an act of polytheism.

- It is forbidden to use any prohibited material as a treatment.
- It is obligatory for the Muslim to deny the evil and teach the ignorant.
- Polytheism has bad consequences both in this life and in the Hereafter.
- A *mufti* (Muslim scholar qualified in issuing legal rulings) must perceive the issue in detail before delivering his verdict. He should also take major objectives of the *Shari'ah* (Islamic Law) into account before giving his legal ruling.
- Minor polytheism is at the top of the major sins.
- Falling into polytheism out of ignorance is by no means excused.
- People must strictly oppose the one who commits any act of polytheism so as to make people abhor such a practice.



'Uqbah Ibn 'Âmir (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"If a person uses an amulet, may Allah not fulfill his purpose, and if he uses a seashell (as a remedy, or to protect him from the evil eye), may Allah not grant him calmness."*[2]

According to another version, the Prophet (PBUH) said:

> *"Whoever uses an amulet commits an act of polytheism."*[3]

'Uqbah Ibn 'Âmir (the Narrator)

'Uqbah Ibn 'Âmir Al-Juhanî is a well-known Companion. During the Caliphate of Mu'âwiyah, 'Uqbah was appointed as a governor of Egypt for three years and died at the age of about 60 years; may Allah be pleased with him.

Keywords and Phrases

- **Whoever uses an amulet:** An amulet may be attached with the belief that it can guard a person or an animal against harm or evil.
- **Amulet:** Attachment of amulets was a pre-Islamic custom. The Arabs used to attach beads to their children for guarding them against evil eyes.
- **May Allah not fulfill his purpose!** It is an invocation expressed by the Prophet (PBUH) against whoever attaches an amulet.

General Meaning of the Two *Hadîth*s

The Prophet (PBUH) invokes Allah to let those who attach amulets with the purpose of removing harm or evil not to fulfill their objective. Similarly, the Prophet (PBUH) asks Allah not to let those who attach seashells live in peace and tranquility. The Prophet's invocations are taken as indication for his admonition against such grave practices. In the second *hadîth*, the Prophet (PBUH) affirms that such practices are acts of polytheism.

Relevance of the Two *Hadîths* to the Chapter

The two *hadiths* prove the prohibition of attaching amulets and seashells. They prove such practices as forms of polytheism, since those who attach such objects become absolutely dependent on them.

Lessons Drawn from the *Hadîths*

- Attaching amulets is an act of polytheism.
- Whoever relies on others besides Allah will never attain his aim.
- One may invoke Allah not to fulfill the purpose of those attaching such amulets.



Ibn Abû Hâtim related that Hudhayfah (may Allah be pleased with him) saw a man wearing a thread around his arm to protect him from fever, thereupon, Hudhayfah cut it and recited the Qur'anic verse that reads:

> ***"And most of them believe not in Allah except while they associate others with Him."*** (Qur'ân: Yûsuf: 106)
>
> (Related by Ibn Abû Hâtim)

Hudhayfah Ibnul-Yamân (the Narrator)

The full name of the narrator is Hudhayfah Ibnul-Yamân Al-'Absî. He is one of the earliest Companions to accept Islam. He died in 36 A.H.; may Allah be pleased with him.

General Meaning of the Tradition

Hudhayfah Ibnul-Yamân (may Allah be pleased with him) saw a man tying a thread around his arm for the sake of protecting himself from fever. Thereupon, Hudhayfah cut the thread as an indication of his disapproval. Hudhayfah recited a verse from the Noble Qur'ân to prove the verity of his action. This verse states that though the polytheists believe in the Oneness of Allah, they associate others with Him.

Relevance of the Tradition to the Chapter

It affirms that wearing threads to alleviate illnesses is an act of polytheism, which must be strictly opposed.

Lessons Drawn from the Tradition

- Wearing threads to remove afflictions or repel them is prohibited, for it is regarded as an act of polytheism.
- It is obligatory to forbid evil and remove it whenever possible.
- It is possible to use Qur'anic verses and Prophetic traditions pertaining to major polytheism to prove the prohibition of acts classified as minor polytheism.
- Though the polytheists confess *Tawhîdur-Rubûbiyyah* (belief in Allah's Lordship), they are deemed polytheists because they worship false deities besides Allah.

Endnotes

1 Ahmad in *Al-Musnad* (4/445), Ibn Hibbân in *Mawârid Az-Zamân* (*Fountains for the Thirsty*) No. (1410 and 1411), Ibn Mâjah (3531), and Al-Hâkim in *Al-Mustadrak* (4/216) who graded it *sahih hadith* and Adh-Dhahabi agreed to that grading.
2 Ahmad in *Al-Musnad* (4/154), Ibn Hibbân in *Mawârid Az Zam'ân* (1413), and Al-Hâkim in *Al-Mustadrak* (4/417).
3 Ahmad in *Al- Musnad* (4/156) and Al-Hâkim in *Al-Mustadrak* (4/417).



Incantations and Amulets

Abû Bashîr Al-Anṣârî (may Allah be pleased with him) narrated:

> *"I was in the company of the Messenger of Allah (PBUH) on one of his journeys. The Messenger of Allah (PBUH) sent a messenger and ordered him not to let any necklace of string or any kind of necklaces (the narrator doubted the exact wording of the Prophet) round the necks of camels except it should be cut off."*[1]

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author further elaborates on other practices that impair pure monotheism such as using charms or amulets and other acts of polytheism.

Abû Bashîr Al-Anṣârî (the Narrator)

Abû Bashîr Al-Anṣârî was one of the Prophet's Companions. He witnessed the Battle of Al-Khandaq and died at the age of about 60; may Allah be pleased with him.

General Meaning of the *Hadîth*

In one of his journeys, the Prophet (PBUH) sent a man announcing that all necklaces attached to the camels should be removed. People used to believe that such necklaces could guard the camels against harm or evil eyes. The Prophet commanded them to remove such necklaces. These practices are deemed as acts of polytheism.

Relevance of the *Hadîth* to the Chapter

The *hadîth* asserts the prohibition of adorning camels and other animals with strings for the sake of guarding them against harms or envious eyes. Such practices are acts of polytheism.

Lessons Drawn from the *Hadîth*

- Attaching strings to animals in order to repel harm is as prohibited as attaching amulets.
- It is obligatory to remove evil whenever possible.
- People must be warned against all forms of polytheism so that their true belief may be properly maintained.



Ibn Mas'ûd (may Allah be pleased with him) narrated:

"I heard the Prophet (PBUH) saying, 'Using (illegal) incantations, amulets, or tiwalah (a kind of magic used to make a woman loves her husband), is an act of polytheism.' "[2]

(Related by Ahmad, Abû Dâwûd)

General Meaning of the *Hadîth*

The Prophet (PBUH) affirms that reciting an illegal incantation, attaching an amulet and referring to sorcery to repel harm or derive a benefit are acts of polytheism, as none can guard against evil or bring benefit other than Allah, Glorified be He.

Relevance of the *Hadîth* to the Chapter

This *hadîth* affirms that using any of the aforementioned means entails polytheism, and thus impairs one's pure belief.

Lessons Drawn from the *Hadîth*

- A Muslim should be alert to all forms and acts of polytheism.
- It is impermissible to seek the help of amulets, incantations, or *tiwalahs*.
- Being confident about the influence of incantations, amulets, or *tiwalahs* is an act of polytheism.



An amulet is defined as an object worn, especially around the child's neck, as a charm to protect him from evil and envious eyes. However, some scholars of our *Salaf* (early Muslim scholars) permit attaching amulets if they contain Qur'anic verses, whereas some others including Ibn Mas`ûd deem it forbidden.

The Prophet only mentions legal incantations, which are free of all forms of polytheism. Such legal incantations, according to the Prophet's commands, may be recited for the persons who fall prey to envious eyes or those stung by a harmful animal. As far as the *tiwalah* is concerned, it is a form of magic wrongly believed to make a wife more endeared to her husband or to make a husband more beloved by his wife.

Keywords and Phrases

- **Legal Incantation:** It refers to a ritual recitation of some verses of the Ever-Glorious Qur'ân for those suffering a disease or an affliction. It may also be breathed into water, which is given to the patient. A legal incantation may also be written on a dish and then erased by applying fresh water, which is presented to the sufferer.

Conclusion

- Legal incantation may be held permissible or prohibited. To become permissible, a legal incantation must be free of any form, act or conviction entailing polytheism. If it is contaminated by any act of polytheism, it will be rendered prohibited.

- Amulet is absolutely prohibited if it contains any spell or charm entailing polytheism according to the consensus of Muslim scholars. Scholars, however, differed on the amulet containing passages of the Qur'ân: While some permitted it, others forbade it. The sound view is that it is forbidden lest its use should open further avenues of innovative acts of worship. It is similarly prohibited for the sake of securing the Qur'ân from all innovative practices.

- According to the unanimous agreement of Muslim scholars, *tiwalah* is forbidden because it is classified as a form of sorcery.



'Abdullâh Ibn 'Ukaym (may Allah be pleased with him) narrated, as a *marfû'* *hadîth*, that the Prophet (PBUH) said:

> *"If anyone wears anything (like an amulet) (believing that it brings good or repels evil), Allah will leave him to such a thing he attached himself to."*[3]

'Abdullâh Ibn'Ukaym (the Narrator)

'Abdullâh Ibn'Ukaym was nicknamed Abû Ma'bad Al-Juhanî Al-Kûfî. Though he was alive during the lifetime of the Prophet (PBUH), there is no evidence that he heard any *hadîth* from the Prophet (PBUH).

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that if the person attaches his heart, or his deeds or both to any false deity or object besides Allah believing that it can bring benefit or avert harm, he will be left to such a thing and deprived of Allah's compassion. However, whoever turns to Allah will have all his affairs accomplished, and his hardships released.

Relevance of the *Hadîth* to the Chapter

According to the *hadîth*, it is forbidden and greatly condemned to attach oneself to any object believing that it can independently bring benefit or avert harm.

Lessons Drawn from the *Hadîth*

- It is prohibited to attach oneself to any object besides Allah.
- A Muslim must exclusively rely on Allah for accomplishing all his deeds.
- Falling into polytheism incurs great harm and bad consequences.
- Rewards are always proportionate to deeds.



Imâm Ahmad related that Ruwayfi' (may Allah be pleased with him) narrated:

> *"The Messenger of Allah (PBUH) said, 'O Ruwayfi'! You may live for a long time after I am gone, so, tell people that if anyone ties his beard or wears a string round his neck to ward off the evil eye, or cleanses himself (after defecation or urination) with animal dung or bone, then Muhammad has nothing to do with him.'"*[4]

Ruwayfi' Ibn Thâbit (the Narrator)

His full name is Ruwayfi' Ibn Thâbit Ibnus-Sakan Ibn 'Adî Ibnul-Hârith. He was from the tribe of Banû Mâlik Ibn An-Najjâr Al-Ansârî. He ruled both Barca and Tripoli and conquered Tunisia (Ifrîqiyyah) in 47 A.H. He died in 56 (A.H.), may Allah be pleased with him.

Keywords and Phrases

- **Ties his beard:** People used to twist their beards in wars out of arrogance. They also used to twist their hair for showing effeminate manners. It may also refer to tying beards at times of offering prayers.
- **Wears a string:** The Arab pagans used to wear strings as necklaces or put them around animals' necks to guard them against envious eyes.

General Meaning of the *Hadîth*

The Prophet (PBUH) assured Ruwayfi' that he would live for a long time until he witnessed a group of people who would renounce his guidance by committing certain forbidden acts. Such people would deviate from the Prophet's guidance of letting one's beard grow to twisting their beards into ringlets or coils in a way that resembles the manners of effeminate men. Those people would also exercise acts impairing pure belief such as wearing necklaces or attaching them to animals' necks mainly for the sake of averting anticipated harm. Such a group of people would further commit violations of the Prophet's exemplary practices. They would, therefore, cleanse themselves by using impure objects such as dung or bone. Therefore, the Prophet (PBUH) entrusted Ruwayfi' with the task of informing Muslims that their Prophet would dissociate himself from those who would dare to commit such abominable acts.

Relevance of the *Hadîth* to the Chapter

This *hadîth* stresses the prohibition of wearing amulets for the sake of averting harm, as it is an act of polytheism. It is Allah Alone, Who can guard against any harm.

Lessons Drawn from the *Hadîth*

- This *hadîth* is a proof of Muhammad's prophethood. The Prophet foretold that Ruwayfi' would lead a long life. He had a long lifespan and died in 56 A.H.
- People should be fully informed about the legal duties and the prohibitions with which they must comply.
- It is permissible to honor one's beard and let it grow, whereas shaving, cutting, twisting or even curling it is prohibited.
- Wearing a necklace to repel harm is prohibited, as it is an act of polytheism.
- Cleansing oneself with animal dung or bone is prohibited.
- The aforementioned prohibitions are classified as major sins.



Wakî' narrated that Sa'îd Ibn Jubayr said:

> *"Whoever removes an amulet worn by a man will be rewarded as if he has emancipated a slave."*

Wakî' also reported that Ibrâhîm said:

> *"They (the followers of 'Abdullâh Ibn Mas'ûd) disliked all forms of amulets; whether they consisted of passages from the Qur'ân or not."*

Wakî' Ibnul-Jarrâh

Wakî' Ibnul-Jarrâh was a trustworthy Imâm who compiled a number of books and died in 197 A.H.; may Allah have mercy on him.

Ibrâhîm An-Nakh'î

Ibrâhîm An-Nakh'î was a trustworthy Imâm and one of the prominent Muslim jurists. He died in 96 A.H.; may Allah have mercy on him.

General Meaning of the Two Traditions

These two traditions affirm that whoever removes an amulet attached to someone's neck will be rewarded as if he has released a person from the bondage of slavery. A man wearing an amulet is a slave of the Satan. By removing the amulet he wears, he will become free from the bondage of satanic insinuations. Moreover, Ibrâhîm An-Nakh'î reports that prominent scholars among the *Tâbi'ûn* maintain that all forms of amulets are forbidden, even those containing passages from the Qur'ân. This is mainly to block the means leading to the introduction of further innovative acts of worship.

Relevance of the Two Traditions to the Chapter

The two traditions affirm that those prominent scholars among the *Tâbi'ûn* forbade the attachment of amulets.

Lessons Drawn from the Two Traditions

- The merit of removing amulets and freeing people from the bondage of polytheism

- Attaching amulets is generally prohibited according to the view of some prominent scholars among the *Tâbi'ûn*. Prohibition also includes amulets containing passages from the Glorious Qur'ân.
- The *Salaf* (early Muslim scholars) were so keen to keep the Muslim belief pure and free from superstitions.

Endnotes

1 Al-Bukhârî (3005), Muslim (2115), and Abû Dâwûd (2552).
2 Ahmad (1/381), Abû Dâwûd (3883), Ibn Mâjah (3530), Al-Hâkim in *Al-Mustadrak* (4/418) who graded it a *sahîh hadîth*, and Adh-Dhahabi agreed to that grading.
3 Ahmad in *Al-Musnad* (4/211) and At-Tirmidhî (2073).
4 Ahmad (4/108, 109) and Abû Dâwûd (36).





Seeking the Blessings of Trees, Stones...

Allah, Exalted be He, says:

> *"So have you considered Al-Lât and Al-'Uzzâ? And Manâh, the third – the other one? Is for you the male and for Him the female? That, then, is an unjust division. They are not but [mere] names you have named them – you and your forefathers – for which Allah has sent down no authority. They follow not except assumption and what (their) so uls desire, and there has already come to them from their Lord guidance."*
>
> (Qur'ân: An-Najm: 19-23)

Relevance of the Chapter to the Book of *Tawhîd*

The present chapter represents a continuation of the condemned practices deemed to contradict pure belief.

Keywords and Phrases

- **Seeking the Blessings of Trees, Stones, etc:** Also included among such condemned practices is the act of seeking blessings of a shrine, a tomb or a relic.
- **Al-Lât:** It is the name of an idol that used to be worshipped in the Pre-Islamic Period of Ignorance (the *Jâhiliyyah*). It originally refers to a white variegated rock on which a building was erected in At-Tâ'if. It may also refer to the name of a man who used to prepare food for pilgrims[1]. Upon his death, people devoted acts of worship at his tomb.
- **Al-'Uzzâ:** It was the name of a tree surrounded by a wall and decorated with curtains. It was located in the road between Mecca and At-Tâ'if.
- **Manâh:** It was an idol, which used to be located at Al-Mushallal between Mecca and Medina.
- **Is for you the male and for Him the female:** The polytheists alleged that the angles are Allah's begotten daughters.

General Meaning of the Qur'anic Verses

Almighty Allah argues that the aforementioned idols, worshipped besides Allah, are inanimate and are, thus, of no avail. Moreover, Allah reprimands the polytheists for their unjust partiality since they dissociate themselves from the females and ascribe them to Allah. They are asked to prove the validity of worshipping these idols. He further argues that assumptions and personal desires can never be taken as decisive criteria in such an argument. Clear-cut proofs only lie with Allah's Messengers who gave irrefutable proofs of the obligation to worship none but Allah and to renounce idolatry.

Relevance of the Qur'anic Verses to the Chapter

These verses prove the prohibition of seeking the blessings of trees or stones, which is categorically regarded as polytheism. The polytheists devoted acts of worship to these idols for the sake of seeking their claimed blessings. Seeking the blessings of shrines, trees or stones is tantamount to seeking the blessings of false deities such as Al-Lât, Al-'Uzzâ and Manâh.

Lessons Drawn from the Qur'anic Verses

- Seeking the blessings of trees and stones is an act of polytheism.
- It is permissible to encounter the polytheists in debates for the sake of removing their doubts.
- Legal rulings are proven only when supported by proofs deduced from the Divine Revelation. A ruling cannot be based on personal desires or assumptions.
- Almighty Allah has clearly established religion through the Messengers He sent and the Scriptures He revealed.



Abû Wâqid Al-Laythî (may Allah be pleased with him) narrated:

"We went along with the Messenger of Allah (PBUH) to (the Battle of) Hunayn. At that time, we were new converts to Islam. The polytheists had a lot tree for adoration. They used to attach their arms to the tree seeking its blessings. Afterwards, we passed by (another) lot tree and said, 'O Messenger of Allah! Let this tree be a source of blessings for our arms as the disbelievers used to do.' The Prophet (PBUH) exclaimed saying, 'Allah is the Greatest! (You have followed the evil) traditions (of the previous nations). By the One in Whose Hand my life is, you have said the same as the Children of Israel said to Moses, ***'...make for us a god just as they have gods.' He said, 'Indeed, you are a people behaving ignorantly...'*** (Qur'ân: Al-A`râf: 138) *You will follow the (erring) traditions of those (nations) before you.' "*[1]

(Related by At-Tirmidhî who graded it a sahîh (authentic) hadîth)

Abû Wâqid Al-Laythî (the Narrator)

His name is Al-Hârith Ibn `Awf. He is a renowned Companion who died in 68 A.H. at the age of 85; may Allah be pleased with him.

Keywords and Phrases

- **Hunayn:** It is a valley lying ten miles east of Mecca, where the Prophet (PBUH) combated the tribe of Hawâzin.
- *Anwât:* Swords which the polytheists used to hang on the tree seeking its blessings.

General Meaning of the *Hadîth*

Abû Wâqid gives an account of an interesting incident that took place immediately before the Battle of Hunayn. Some Muslims had just embraced Islam, and thus they were unaware of specific acts of polytheism. When they witnessed the polytheists seeking the blessings of a tree, they asked the Prophet (PBUH) to assign a tree for them to seek blessings thereof. The Prophet (PBUH) was greatly surprised and shocked by their suggestion. He disapproved of their mistaken proposal and likened it to the affair of the Children of Israel who asked Moses to assign an idol for them to worship. The Qur'ân provides:

"...Make for us a god just as they have gods..."

(Qur'ân: Al-A`râf: 138)

The Prophet (PBUH) informed that the Muslim Nation would follow the steps of the Jews and Christians. He condemned such an imitation.

Relevance of the *Hadîth* to the Chapter

The *hadîth* proves that seeking blessings of trees or any other object is an act of polytheism.

Lessons Drawn from the *Hadîth*

- Seeking blessings of trees or stones is an act of polytheism.
- If someone has recently abandoned falsehood, he may retain some erroneous beliefs.
- Idols are usually adored for the sake of seeking their blessings.
- A man may applaud an erroneous act, which does not draw him nearer to Allah.
- When expressing surprise or exclamation, a Muslim may glorify Allah by saying 'Allah is Greatest.'
- The Prophet foretold that acts of polytheism would disseminate among the people of this nation.
- It is prohibited to imitate the pagans, the Jews or the Christians unless what is approved of in the Muslim religion.
- Though the Companions chose the same designation of the polytheists' tree in their request, the Prophet (PBUH) did not care for that, but rather he stressed the intrinsic nature of such a tradition depicting it as that sought by the Children of Israel. Thereupon, rulings are to be considered according to the connotations rather than designations.

Endnotes

1 This piece of information is related by Al-Bukhâri on the authority of Ibn 'Abbâs (4859).
2 At-Tirmidhî (2181), Ahmad in *Al-Musnad* (5/218), and At-Tirmidhî graded it a *hasan* (good) *sahih* (authentic) *hadîth*.





CHAPTER 9

Offering Sacrificial Animals for Deities Other than Allah

Almighty Allah says:

> *"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds - no partner has He. And this I have been commanded and I am the first [among you] of the Muslims.'"* (Qur'ân: Al-An`âm: 162: 163)

Relevance of the Chapter to the Book of *Tawhîd*

The present chapter elaborates on an act of polytheism, which contradicts true and pure monotheism.

General Meaning of the Qur'anic Verses

Allah, Exalted be He, commanded His Prophet (PBUH) to inform the polytheists who worshipped deities besides Allah that his own prayers, sacrificial offerings, faith and good deeds must be solely dedicated to Allah.

Relevance of the Qur'anic Verses to the Chapter

The Qur'anic verses affirm that offering sacrifices to any false deity or object besides Allah is an act of polytheism.

Lessons Drawn from the Qur'anic Verses

- Offering a sacrifice for the sake of any deity besides Allah is regarded as an act of major polytheism. Prayer precedes sacrifice in the Qur'anic verse; since Prayer must only be offered for Allah's sake, so must sacrifices.
- Prayer and sacrifices are of the greatest and most rewarded devotional acts.
- The obligation of dedicating all devotional acts with sincerity for Allah's sake
- Allah has ordained all devotional acts. Nobody is authorized to innovate further practices not enunciated by the Prophet (PBUH). The Qur'ân provides, "*... And this I have been commanded ....*".



Almighty Allah also says:

"So pray to your Lord and sacrifice (to Him alone)."

(Qur'ân: Al-Kawthar: 2)

General Meaning of the Qur'anic Verse

Unlike the polytheists who worshipped false deities and offered sacrifices for the sake of their idols, the Prophet (PBUH) was commanded to dedicate his prayers and sacrifices solely to Allah.

Relevance of the Verse to the Chapter

Sacrificing is an act of worship, which must be dedicated to Allah. Sacrificing for the sake of other deities besides Him is an act of major polytheism.

Lessons Drawn from the Qur'anic Verse

- Devotional acts turn into acts of major polytheism once dedicated to false deities. Since offering sacrifices is an act of worship, it turns into an act of major polytheism once dedicated to anything besides Allah.
- Prayer and sacrificing are of the greatest devotional acts.
- Offering prayers and sacrifices to Allah are of the greatest proofs of acknowledging Allah's grace and showing gratitude.



'Alî Ibn Abû Tâlib (may Allah be pleased with him) narrated:

"The Prophet (PBUH) told me four things: 'May the curse of Allah be upon him who sacrifices for anyone other than Allah; may the curse of Allah be upon him who curses his parents; may the curse of Allah be upon him who accommodates an evildoer; and may the curse of Allah be upon him who changes the boundary lines of the land (to steal it).'"[1]

(Related by Muslim)

Keywords and Phrases

- **The curse of Allah:** Curse is a ban or deprivation of Allah's mercy.
- **The one who sacrifices for anyone other than Allah:** It includes those who offer sacrificial animals for the sake of memorials, shrines, jinn and so forth.
- **Who curses his parents:** It also includes cursing fathers, mothers, and forefathers. The person incurs the same sin when he directly insults them or when he incurs curses by driving others to insult them.
- **The one who changes the boundary lines of the land:** It means that those who change the boundary lines of lands or frontiers for the sake of plundering people's properties, are also included among those cursed by Allah.

General Meaning of the *Hadîth*

The Prophet (PBUH) warns his people against committing any of the following major sins, which incur Allah's curse. These sins are as follows:

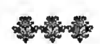
1. Sacrificing for the sake of any deity besides Allah.
2. Cursing one's parents, insulting them or driving others to insult them.
3. Harboring an innovative act of worship and providing a secure shelter for a person who is liable for a legal punishment.
4. Changing the boundary lines that demarcate people's terrains for the sake of seizing their property without a just cause.

Relevance of the *Hadîth* to the Chapter

This *hadîth* stresses the prohibition of offering sacrifices for the sake of any deity besides Allah. A perpetrator of such a grave sin is the first to be cursed according to the *hadîth*.

Lessons Drawn from the *Hadîth*

- Slaughtering a sacrificial animal for the sake of any deity besides Allah is an abominable and prohibited act. It is an act of polytheism and is reckoned as a major sin.
- Offering sacrifices is an act of worship, which must be dedicated to Allah Alone.
- The prohibition of insulting one's parents or driving others to insult them.
- The prohibition of supporting a criminal or giving him shelter.
- It is similarly prohibited to accept or harbor *bid'ah*s (innovative acts in religion).
- It is prohibited to change boundaries or frontiers for the sake of plundering people's possessions.
- It is permissible to curse wrongdoers and sinners in order to restrain them from committing sins.



Târiq Ibn Shihâb narrated:

"The Messenger of Allah (PBUH) said, 'A man entered Paradise because of flies and a man entered the Hellfire because of flies.' They (the Companions) said, 'How would it happen, O Messenger of Allah?' He said, 'Two men passed by a group of people who used to worship an idol. They did not allow anyone to pass without offering a sacrifice to the idol. They, thus, asked the first to offer a sacrifice. He said, 'I have nothing to offer.' They said, 'Offer (something) even (it may be as little as) flies.' He offered flies so that they would let him pass. Thereupon, he was cast into the Hellfire. When they asked the latter to offer something as a sacrifice for the sake of the idol, he said, 'I am not to offer any sacrifice for any deity besides Allah, Exalted be He.' Thereupon, they beheaded him, and he was admitted into Paradise.' "[2]

(Related by Ahmad)

Târiq Ibn Shihâb (the Narrator)

His full name is Târiq Ibn Shihâb Al-Bajalî Al-Ahmasî. He was one of the Prophet's Companions. Though he saw the Prophet, he did not directly receive his *hadîths*. The *hadîth* reported by him is thus termed as *mursal*[3]. Târiq died in 83 A.H.; may Allah be pleased with him.

General Meaning of the *Hadîth*

With the aim of demonstrating the gravity of polytheism, the Prophet (PBUH) increased curiosity by prefacing the story with the phrase, *"A man entered Paradise because of flies and a man entered the Hellfire because of flies."* Upon hearing these words, the Companions asked in exclamation, '*How can such little flies lead to Hellfire?*' Consequently, the Prophet (PBUH) illustrated that those two men, who belonged to the Children of Israel, intended to pass through a road where an idol existed. In order to pass through such a road, they were asked to offer a sacrifice for the sake of this idol as a means of glorification and exaltation. Therefore, the worshippers of such an idol demanded those two men to abide by such a polytheistic ritual. The first man asked to be excused for he was entirely without money. They approved of the slightest sacrifice he could offer, since their goal consisted in

drawing him to polytheism. Upon offering flies for the sake of the idol, he was permitted to pass. As a result of his action, he was doomed to the Hellfire. The latter steadily refused to commit such a heinous act of polytheism and was thus murdered. He was consequently admitted into Paradise due to his firm belief.

Relevance of the *Hadîth* to the Chapter

This *hadîth* demonstrates that offering sacrifices is an act of worship, which entails polytheism if being observed for the sake of any false deity besides Allah.

Lessons Drawn from the *Hadîth*

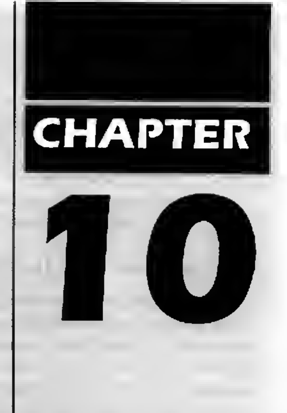
- The gravity of any act of polytheism regardless of its slightness
- Whoever commits any act of polytheism will inevitably be doomed to Hellfire, and whoever adopts pure monotheism will be admitted into Paradise.
- Anyone may inadvertently fall into an act of polytheism, which entails chastisement in the Hellfire.
- People should be warned against all sins however slight they may be.
- Though the first person did not initially intend to offer sacrifices to the idol, he acceded to their will. He was thus admitted into the Hellfire.
- If a Muslim commits an act of polytheism, he becomes a polytheist, and will inevitably enter Hellfire. Had he not been a Muslim, the Prophet (PBUH) would have not said, *"a man entered the Hellfire because of flies."*
- People are judged according to their inner beliefs and intentions, however few their deeds are.
- Sacrificing is an act of worship. However, when an act is offered to anyone other than Allah, it becomes an act of polytheism.
- Belief in one God is a meritorious act, which will be greatly rewarded in the Hereafter.
- The persistent adherence to righteous deeds is a greatly meritorious act.

Endnotes

1 Muslim (1978).

2 Ahmad in the book of *Az-Zuhd* (*Asceticism*) (p. 22), Abû Nua`îm in *Al-Hilyah* (*The Ornament*) (1/203), and Ibn Abû Shaybah in *Al-Musanaf* (*The Compilation*) (6/477 No. 33028) grading it a *mauqûf* (discontinued) *hadîth* ascribed to Salmân Al-Fârisî (may Allah be pleased with him).

3 *Mursal* (incompletely transmitted) *hadîth* is a *hadîth* whose chain of transmission lacks a Companion transmitter; i.e., a *hadîth* which a *tâbi`î* has directly attributed to the Prophet without mentioning a Companion as a link between him and the Prophet.



Slaughtering Sacrificial Animals at Places and Altars Dedicated to False Deities

Allah, Exalted and Glorified be He, says:

> *"Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves."* (Qur'ân: At-Tawbah:108)

Relevance of the Chapter to the Book

The foregoing chapter elaborates on the legal ruling of offering a sacrificial animal for the sake of false deities or objects. The present chapter discusses the cause behind such a sin. It further prohibits imitating the polytheists in offering sacrifices.

Keywords and Phrases

- **Those who purify themselves:** Intended purification includes getting rid of both physical and moral impurities.

General Meaning of the Qur'anic Verse

Almighty Allah commanded His Prophet (PBUH) not to establish prayer in the mosque built by the hypocrites to seed dissension among the Muslim Community. The hypocrites invited the Prophet (PBUH) to offer prayers in the new mosque so as to hide their malicious aims. The Prophet (PBUH) was unaware of their hidden plots, so he promised them to respond to their request. Thereupon, Allah forbade him to offer prayer at their mosque and urged him to establish prayers in Qubâ' Mosque which had been founded on righteousness and in conformity with the commands of Allah and His Messenger (PBUH). Thereafter, Almighty Allah depicted the people of Qubâ' as always being careful to purify themselves of all physical and moral impurities, and indeed Allah loves those endowed with such a meritorious quality.

Relevance of the Verse to the Chapter

By means of analogical deduction, it is prohibited to offer sacrifices at places dedicated for false deities as it is prohibited to offer prayer at Masjid Ad-Dirâr (the Mosque of Discord) which was mainly constructed in defiance of Allah and His Messenger (PBUH).

Lessons Drawn from the Verse

- ❖ It is prohibited to offer sacrifices for the sake of Allah at places dedicated for sacrifices offered for false deities.
- ❖ It is desirable to establish prayers in the company of righteous and pure groups of people.
- ❖ It is proven that Allah experiences love in a way appropriate for His Majesty.
- ❖ It is commendable to perfectly offer ablution and be purified of all physical impurities.
- ❖ Legal rulings related to the offer of sacrifices or ritual ordinances at specific places, are determined by the intention behind the dedication or construction of such places.
- ❖ It is commendable to block all the means leading to polytheism.



Thâbit Ibn Ad-Dahhâk (may Allah be pleased with him) narrated:

"During the lifetime of the Prophet (PBUH), a man vowed to slaughter a camel at Buwânah. So, he came to the Prophet (PBUH) and said, 'I have made a vow to sacrifice a camel at Buwânah.' The Prophet (PBUH) asked, 'Did the place contain any idol of Pre-Islamic Period of Ignorance (the Jâhiliyyah)? They (the Companions) said, 'No.' The Prophet (PBUH) asked, 'Was any pre-Islamic festival observed there?' They replied, 'No.' The Prophet (PBUH) said, 'Fulfill your vow, for there is no vow to be fulfilled in defiance of Allah or concerning what man does not possess.' "[1]

(Related by Abû Dâwûd according to the condition stipulated by Al-Bukhârî and Muslim in their compilations)

Thâbit Ibnud-Dahhâk

His full name is Thâbit Ibnud-Dahhâk Ibn Khalîfah Ibn Tha'labah Ibn 'Adî Al-Ashhalî Al-Khazrajî Al-Ansârî. He was a renowned Companion, and died in 64 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Vow:** It is an earnest promise to perform a specified non-obligatory ritual act.
- **Buwânah:** It is a hill close to Yanbu'.
- **Idol:** Technically the word includes every idol, tomb or memorial, which may be hallowed.
- **The condition of Al-Bukhârî and Muslim:** Al-Bukhârî and Muslim stipulated specific conditions for their acceptance of *hadîths*. A *hadîth*, according to these conditions must be of a continuous chain of transmitters. Those transmitters must also be of upright character and have a retentive memory. The *hadîth* must, moreover, be free from any irregularity or speciousness.

General Meaning of the *Hadîth*

Thâbit (may Allah be pleased with him) narrated that a man vowed to slaughter a camel at a certain place for the sake of Allah as an act of submission to Him. The man informed the Prophet (PBUH) of his vow. The Prophet (PBUH) inquired whether there were any idols in the place where the man would offer his sacrifice. When the Prophet (PBUH) made sure that the place in question was free from any trace of polytheism, he allowed the man to fulfill his vow. Moreover, this *hadîth* states that it is impermissible for the Muslim to fulfill his vow if it leads to a sin. Man is also excused from fulfilling his vow when it is beyond his capacity.

Relevance of the *Hadîth* to the Chapter

The *hadîth* stresses the prohibition of offering sacrifices for the sake of Allah at a place where an idol exists or at a place where a feast is commemorated by the polytheists.

Lessons Drawn from the *Hadîth*

- A Muslim is duty bound not to fulfill a vow at a place where an idol once existed, even if that idol had been completely demolished.
- A Muslim is, similarly, legally bound not to fulfill a vow at a place where a pre-Islamic feast was celebrated, even if such a feast is no longer celebrated.
- The *mufti* is recommended to thoroughly inquire about the issues on which he is asked to give legal rulings.
- It is prohibited to offer any act leading to polytheism.
- Even if they do not intend to be like the polytheists, Muslims are not permitted to imitate the polytheists' rituals and feasts.
- Slaughtering a sacrificial animal for the sake of Allah at a place where the polytheists slaughter for their false deities or hold their feasts, is an act of disobedience to Allah.
- It is forbidden to fulfill a vow which leads to the commitment of a sin.
- It is not obligatory for the Muslim to fulfill his vow if it is beyond his capacity. Therefore, if a man vows to manumit the slave of another man, his vow is not binding.

- It is obligatory for the Muslim to fulfill any vow he takes as long as it is neither an act of disobedience nor beyond his capacity.
- Taking a vow is an act of worship, and is, thus, prohibited to be dedicated to any false deity besides Allah.

Endnotes

1 Abû Dâwûd (3313).





Act of Polytheism: Vows for Deities Other than Allah

Allah, Exalted be He, says:

> *"They [are those who] fulfill (their) vows..."*
>
> (Qur'ân: Al-Insân: 7)

Allah, further, says:

> *"And whatever you spend of expenditures or make of vows-indeed, Allah knows of it..."* (Qur'ân: Al-Baqarah: 270)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter tackles the issue of dedicating vows to any false deity besides Allah. It further warns Muslims against such an act of polytheism.

Keywords and Phrases

- **Making vows for the sake of any false deity besides Allah is an act of Polytheism:** Taking a vow is an act of worship. If it is dedicated to any false deity besides Allah, it becomes an act of major polytheism.
- **They fulfill Vows:** It means the commitment of oneself to do something which is not legally ordained in order to glorify the one to whom the vow is devoted.
- **And whatever you spend of expenditures:** The Qur'anic phrase includes both admitted and unadmitted acts of charity.
- **Or make of vows:** The phrase includes both permissible and impermissible kinds of vows.
- **Indeed, Allah knows of it:** It means that Allah will recompense people for their good and evil deeds. Since Allah knows the hidden intentions behind all vows, the Qur'anic phrase thus represents a promise of good rewards for the righteous and a threat of chastisement to the wrongdoer.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, praises those who commit themselves to certain non-obligatory acts of worship for His sake. Moreover, Allah enunciates that He is cognizant of whatever alms we spend and whatever acts of worship we commit ourselves to, and will reward everyone according to their intentions.

Relevance of the Two Qur'anic Verses to the Chapter

These two verses prove that vowing is an act of worship. Therefore, Allah praises those who fulfill their vows. Allah praises only those who commit themselves to observing the obligatory acts or to abandoning the unlawful. Furthermore, Allah affirms that He is omniscient of all acts of charity we offer and of the vows we take. He will, thus, recompense us for our good and evil deeds. Therefore, vowing is an act of worship, which turns to be an act of polytheism if devoted to any false deity besides Allah.

Lessons Drawn from the Two Qur'anic Verses

- Vowing is a devotional act, which becomes an act of major polytheism if devoted to any false deity besides Allah.
- The two Qur'anic verses affirm that Allah is the Omniscient.
- Allah will recompense people for good and evil deeds in the Hereafter.
- Muslims should be encouraged to fulfill their vows.



'Â'ishah (may Allah be pleased with her) narrated that the Messenger of Allah (PBUH) said:

"Whoever vows to obey Allah must obey Him, and whoever vows to disobey Allah must not disobey Him."[1]

(Related by Al-Bukhârî)

'Â'ishah (the Narrator)

'Â'ishah, the Mother of the Believers, was one of the Prophet's wives, and a daughter of Abû Bakr (may Allah be pleased with them). She was the most versed woman in Islamic jurisprudence and the most beloved to the Prophet among his wives. There is, however, a disagreement among scholars whether she or Khadîjah was more endeared to the Prophet. She died in 57 A.H.; may Allah be pleased with her.

General Meaning of the *Hadîth*

The Prophet (PBUH) commands Muslims to fulfill the vows devoted to Allah, such as offering supererogatory prayers or giving charity. He, further, warns them against fulfilling vows entailing a sin, such as the vow to offer a sacrifice to anyone besides Allah, to offer prayer at tombs, or to go on pilgrimage to tombs.

Relevance of the *Hadîth* to the Chapter

According to the *hadîth*, a man may make a vow to offer a good deed or to commit a sin. Therefore, making a vow is an act of worship, which may be regarded as an act of polytheism if dedicated to any deity besides Allah.

Lessons Drawn from the *Hadîth*

- Taking a vow is an act of worship. Therefore, if it is dedicated to anyone besides Allah, it turns to an act of polytheism.
- A Muslim is duty bound to fulfill his vow as long as it is an act of obedience.
- It is prohibited to fulfill any vow entailing an act of disobedience.

Endnotes

1 Al-Bukhâri (6696), Abû Dawûd, (3289), At-Tirmidhi, (1526) Ibn Mâjah, (2126), and Ahmad in *Al-Musnad* (6/ 36, 41).





Act of Polytheism: Seeking Refuge with Beings other than Allah

Allah, Exalted be He, says:

> *"And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden (i.e., sin)."*
>
> (Qur'ân: Al-Jinn: 6)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter elaborates on one of the forms of polytheism, namely, the act of seeking refuge in any false deity besides Allah. Such an act certainly contradicts the true monotheistic belief.

Keywords and Phrases

- **There were men from mankind who sought refuge in men from the jinn:** This phrase refers to a common pre-Islamic practice. The Arab pagans used, when passing by a valley at night, to seek refuge in the (jinni) master of that valley.

General Meaning of the Qur'anic Verse

Allah, Glorified be He, related that some people sought refuge with some of the jinn. However, instead of providing them with safety, the jinn increased the humans' fears. Undoubtedly, this was a punishment from Allah.

Relevance of the Qur'anic Verse to the Chapter

Upon accepting Islam, a group of the jinn used to express their renunciation of acts perpetrated by the Arab pagans before the advent of Islam. Such acts entailed polytheism and included practices such as seeking refuge with false deities besides Allah.

Lessons Drawn from the Qur'anic Verse

❖ Seeking refuge with any deity other than Allah is an act of polytheism. Consequently, the believers from among the jinn, as quoted by Allah, said:

"...And we will never associate with our Lord anyone."

(Qur'ân: Al-Jinn: 2)

Denouncing this act of polytheism, the jinn said:

"And there were men from mankind who sought refuge in men from the jinn ..." (Qur'ân: Al-Jinn: 6)

❖ The Prophet (PBUH) has been sent for the sake of guiding both the jinn and mankind.

❖ Seeking refuge with anyone other than Allah is a major cause of fear and weakness.

❖ The verse signifies that seeking refuge with Allah fills man with strength and safety.



Khawlah Bint Hakîm (may Allah be pleased with her) said:

> *"I heard the Prophet (PBUH) saying, 'When anyone lands at a place, and then says, 'I seek refuge with the Perfect Words of Allah from the evil of what He has created,' nothing would harm him until he departs from that stopping place."*[1]
>
> (Related by Muslim)

Khawlah Bint Hakîm (the Narrator)

The full name of the narrator is Khawlah Bint Hakîm Ibn Umayyah As-Sulamî. She was the wife of 'Uthmân Ibn Maz'ûn (may Allah be pleased with him), and was a virtuous woman; may Allah be pleased with her.

Keywords and Phrases

- Perfect Words of Allah: The Noble Qur'ân

General Meaning of the *Hadîth*

The Prophet (PBUH) guides his nation to seek refuge in the sanative, sufficient and perfect Words of Allah, in order to feel secure from all fears and dangers upon landing or staying at any place.

Relevance of the *Hadîth* to the Chapter

This *hadith* guides Muslims to the beneficial and legal way of seeking refuge. It, further, warns them against seeking refuge with false deities, which is regarded as an act of polytheism.

Lessons Drawn from the *Hadîth*

- Seeking refuge with Allah is an act of worship.
- Muslims are ordained to seek refuge only with Allah by invoking Him by His names and His Sublime Attributes.
- The Words of Allah are not created, for Allah ordains His servants to seek refuge in His Words. As it has been pointed out earlier, seeking refuge in any creature is an act of polytheism.

❖ The virtue of invoking Allah by pronouncing the phrases mentioned in this *hadîth*, though they seem brief

❖ Allah dominates the affairs of all creatures.

Endnotes

1 Muslim (2708), At-Tirmidhî (3433), Ibn Mâjah (3547), and Ahmad in *Al-Musnad* (6/377, 409).



Acts of Polytheism: Seeking Refuge with anyone besides Allah and Invoking anyone besides Him

Allah, Exalted be He, says:

> *"And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the (unjust) wrongdoers."* (Qur'ân: Yûnus: 106)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter illustrates that seeking refuge with and invoking anyone other than Allah are two acts of polytheism that contradict the prerequisites of monotheism.

Keywords and Phrases

- **Seeking Refuge and invoking:** The difference between seeking refuge and invoking is that the former is confined to those who are always in distress while the latter is so comprehensive that it is usually practiced by those in distress or not.
- **Unjust wrongdoers:** Polytheists are regarded the worst unjust wrongdoers.

General Meaning of the Qur'anic Verse

Allah commands His Prophet (PBUH) not to invoke anyone of the creatures, who are incapable of either bringing about benefit or repelling harm. Had the Prophet invoked anyone besides Allah, he would have been regarded as one of the polytheists. The prohibition enunciated in the Qur'anic verse is general and addressed to the whole Muslim nation.

Relevance of the Qur'anic Verse to the Chapter

In this verse, Allah prohibits people from invoking anyone besides Him since such an invocation is considered an act of polytheism that contradicts pure monotheism.

Lessons Drawn from the Qur'anic Verse

- Invoking deities besides Allah is an act of major polytheism.
- If the most righteous servant of Allah invoked false deities besides Allah, he would be regarded as a polytheist. So, those of less righteousness are more entitled to fear this grave sin.
- The Qur'anic verse highlights the disability of the polytheists' false deities, and thus the invalidity of adoring them.



Allah, Exalted be He, says:

> ***"And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whomever He wills of His servants. And He is the Forgiving, the Merciful."***
>
> (Qur'ân: Yûnus: 107)

General Meaning of the Qur'anic Verse

Allah is the dominating Sovereign who gives, deprives, brings benefit and inflicts harm. Therefore, none is worthy to be invoked and worshipped but Allah, for those invoked besides Him are not capable of inflicting harm or bringing a benefit neither for themselves, nor for others.

Relevance of the Qur'anic Verse to the Chapter

The verse shows that invocation must be dedicated to Allah, for He is the one worthy of worship. Therefore, invoking those who can neither bring benefit nor repel harm is an act of polytheism.

Lessons Drawn from the Qur'anic Verse

- Since Allah is the only God, He must be solely worshipped.
- The invalidity of invoking besides Allah others who cannot bring a benefit or repel harm.
- The Qur'anic verse attests to the verity of the Divine Will.
- It also proves Allah's forgiveness and mercifulness in a way that is appropriate for His Majesty.



Allah, Exalted be He, says:

> *"...So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."* (Qur'ân: Al-'Ankabût: 17)

Keywords and Phrases

- **Worship Him:** It is a command to dedicate all acts of worship solely to Allah.
- **And be grateful to Him:** Being grateful to Allah means acknowledging His favors, doing what pleases Him and giving up all sins.
- **To Him you will be returned:** On the Day of Resurrection everyone will return to Allah to be recompensed for his good and evil deeds.

General Meaning of the Qur'anic Verse

Allah, Glorified be He, commands His servants to seek provision exclusively from Him, not from idols, to devote all acts of worship solely to Him and to acknowledge all His favors by using them for His obedience. In addition, Almighty Allah emphasizes that all creatures will return to Him on the Day of Resurrection, and He will recompense them for their good and evil deeds. Therefore, everyone must prepare himself for accountability before Allah.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse affirms the obligation of dedicating all acts of worship, including invocation, solely to Allah, and confutes the fallacies of the polytheists who worship false deities besides Allah.

Lessons Drawn from the Qur'anic Verse

- ❖ One is duty bound to solely invoke Allah and ask Him for provision.
- ❖ It is incumbent on every Muslim to dedicate all his devotional acts to Allah Alone.
- ❖ One must show gratitude to Allah for the great favors He bestows on man.
- ❖ Resurrection and Reward are proven according to the Qur'anic verse.
- ❖ There is no contradiction between seeking Allah's provision and worshipping Him, as Islam guarantees the interests of people in this life and the life to come.

Allah, Exalted be He, says:

> ***"And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection (i.e., never), and they, of their invocation, are unaware - And when the people are gathered (that Day), they (who were invoked) will be enemies to them, and they will be deniers of their worship."***
>
> (Qur'ân: Al-Ahqâf: 5-6)

Keywords and Phrases

- **Those who will not respond to him:** Those invoked besides Allah are incompetent to fulfill invocations of their followers.
- **(They) are unaware:** Those invoked besides Allah are unaware of the invocations because they may be dead persons, inanimate objects, or angels preoccupied with that for which they have been created.
- **They will be enemies to them:** Those who are invoked besides Allah will dissociate themselves from anyone invoking them in this life.

General Meaning of the Two Qur'anic Verses

According to the Qur'anic verses, it is determined that the most deviated persons in the sight of Allah are those who invoke false deities that are incapable of responding to people's invocations in the worldly life and are, moreover, unaware of such invocations. When the Day of Judgment comes and people are gathered, the ones besought will dissociate themselves from whoever invoked them. Thus, the polytheists are unfortunate in both this life and the Hereafter. Their invocations will not be realized in this life and their worship will be rejected when they are in a dire need for relief in the Hereafter.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses state that whoever invokes anyone other than Allah is the most astray. Besides, invocation is an act of worship, and it becomes an act of polytheism when devoted to other than Allah.

Lessons Drawn from the Two Qur'anic Verses

- Invocation is an act of worship that turns into an act of major polytheism in case it is directed to anyone other than Allah.
- Whoever invokes anyone besides Allah remains miserable in both this life and the Hereafter.
- Polytheism is the gravest manifestation of going astray from the straight path.
- The verity of the Resurrection, Assembly and Reward in the Hereafter
- Unlike what the polytheists perceive, idols neither hear the invocations nor respond to them.
- Bliss in both this life and the Hereafter can be achieved only by worshipping Allah Alone.



Allah, the Almighty, says:

> ***"Is He (not best) who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember."***
>
> (Qur'ân: An-Naml: 62)

Keywords and Phrases

- **Inheritors of the earth:** Nations succeeding each other
- **Is there a deity with Allah?** It means that there is no deity who can respond to invocations or bestow the favors mentioned in the Qur'anic verse.
- **Little do you remember:** As a result of your little reflection on Allah's grandeur and on the favors He bestowed on you, you associated others along with Him.

General Meaning of the Qur'anic Verse

Allah rebukes the polytheists who invoke others besides Him though they admit that Allah Alone responds to their invocations and removes their afflictions at times of adversity. He also makes them the successors of their predecessors. Therefore, the polytheists are condemned for worshipping false deities that cannot grant them any of the favors bestowed by Allah. Inasmuch as their reflection on the favors they bask in is too little to raise the fear of Allah inside them, they fall into the abyss of polytheism.

Relevance of the Qur'anic Verse to the Chapter

The verse implies the invalidity of seeking refuge with anyone other than Allah, for only Allah can respond to the desperate, remove the harm, give life, and cause death.

Lessons Drawn from the Qur'anic Verse

- ❖ The prohibition of invoking others besides Allah for achieving that which none is capable of but Allah

- Though the polytheists believe in the Oneness of Allah's Lordship, they are not admitted into Islam.
- The Oneness of Allah's Lordship is a clear-cut proof of the Oneness of His Divinity (i.e. His being the only one worthy of worship).
- The polytheists' belief in the Oneness of Allah can be taken as a counter-argument against their repudiation of the Oneness of His Divinity.



`Ubâdah Ibnus-Sâmit (may Allah be pleased with him) narrated:

> *"During the lifetime of the Prophet (PBUH), there was a hypocrite who used to hurt the believers. Some of them said, 'Let us go to the Messenger of Allah to seek refuge with him from that hypocrite'. Thereupon, the Prophet (PBUH) said, 'Do not seek my refuge, but seek Allah's refuge.' "*[1]
>
> (Related by At-Tabarânî)

At-Tabarânî (the Compiler)

Sulaymân Ibn Ahmad At-Tabarânî was a prolific compiler and Imâm who compiled three large *Ma`âjim* (compilations) of Prophetic *hadîths*.

Keywords and Phrases

- **A hypocrite:** It refers to `Abdullâh Ibn Ubayy Ibn Salûl, the head of the hypocrites.
- **Do not seek my refuge:** The Prophet disliked to be sought for help besides Allah.

General Meaning of the *Hadîth*

When Islam spread widely and Muslims became a strong community, a group of the unbelievers decided to apparently embrace Islam and covertly remain unbelievers, so they were called hypocrites. Such hypocrites used to hurt the believers in word and deed. Such was the case of the man mentioned in this *hadîth*. Some Companions wanted to seek refuge with the Prophet (PBUH) to dissuade that hypocrite from his abuses. The Prophet (PBUH) was able to fulfill their request for help, but, instead, he denounced the wording they used as it implied lack of respect toward Allah. The Prophet (PBUH) wanted to teach his Companions, block all possible avenues leading to polytheism and keep their sound belief intact.

Relevance of the *Hadîth* to the Chapter

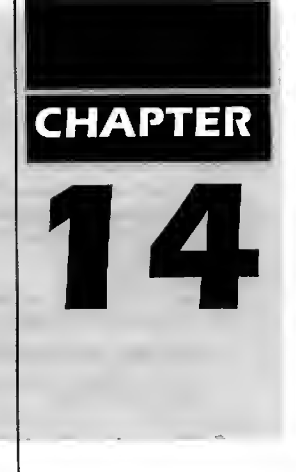
In this *hadîth*, the Prophet (PBUH) condemns the act of seeking refuge with anyone besides Allah.

Lessons Drawn from the *Hadith*

- It is forbidden to seek refuge with the Prophet (PBUH) or anyone other than Allah.
- Muslims are recommended to avoid profane words so that their sound belief can be kept pure.
- All possible avenues leading to polytheism must be blocked.
- Muslims should endure adversities for the sake of Allah.
- Hypocrisy is an abominable sin.
- The interdiction of offending the believers, as it is an act of hypocrisy.

Endnotes

1 At-Tabarânî – Al-Haythamî said in his *Majma` Az-Zawâ'id* (10/109): This *hadith* is related by At-Tabarâni and its transmitters are among those of the *hadîths* related by Al-Bukhârî and Muslim, except for Ibn Lahî'ah who is graded as an acceptable transmitter of *hadith*.



Helpless Partners Ascribed to Allah

Allah, Exalted be He, says:

> ***"Do they associate with Him those who create nothing and they are (themselves) created? - And they (i.e., the false deities) are unable to (give) them help, nor can they help themselves."***
>
> (Qur'ân: Al-A`râf: 191-192)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author tackles the legal proofs of the prohibition of all acts of polytheism and the state of those invoked besides Allah. No doubt, such clear-cut proofs attest to monotheism.

Keywords and Phrases

- **Do they associate with Him those who create nothing and they are (themselves) created?** The question is introduced in the form of a reprimand. Thus, Allah rebukes those who associate partners with Him.
- **Those who create nothing:** Any creature taken as a deity though it neither creates nor deserves to be worshipped.
- **And they are (themselves) created:** Those deities worshipped besides Allah are created, and a created being can never be set up as a rival to the Creator.
- **Nor can they help themselves:** Such false deities are powerless to guard themselves against any imminent harm, and therefore, they cannot be helpful to others.

General Meaning of the Qur'anic Verses

Allah, Glorified be He, rebukes the polytheists for ascribing to Him partners that cannot create anything. Neither do these false deities have any attributes that may render them worthy of worship, nor can they guard those invoking them against any destined harm. Also they cannot guard themselves against any harm. Therefore, invoking such false deities is null and void, for a created being is by no means a rival to the Creator, and a helpless being is by no means a rival to the Omnipotent (i.e. Allah) who dominates the whole universe.

Lessons Drawn from the Qur'anic Verses

- The Qur'anic verses invalidate polytheism since they imply attachment to impotent and incapable creatures.
- Only the Creator is worthy of worship.
- The Oneness of Allah's Lordship is a clear-cut proof of the Oneness of His Divinity.
- It is permissible to argue with the polytheists in order to support truth and confute falsehood.



Allah, Exalted be He, says:

> ***"...And those whom you invoke other than Him do not possess (as much as) the membrane of a date seed - If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like (one) Acquainted (with all matters)."*** (Qur'ân: Fâṯir: 13-14)

Keywords and Phrases

- **And those whom you invoke other than Him:** The angels, the prophets, the idols, etc.
- **They do not hear your supplication:** Such adored angles and prophets are preoccupied with the ultimate goal for which they have been created.
- **They would not respond to you:** It means that false deities are incapable of meeting the requests of their worshippers.
- **They will deny your association:** On the Day of Resurrection, such false deities will dissociate themselves from their worshippers.
- **And none can inform you like [One] Acquainted (with all matters):** None, other than Allah, can inform you about the consequences of any matter and its end.

General Meaning of the Qur'anic Verses

Allah, Exalted be He, states that all the false deities invoked besides Him, including the angels, the prophets and the idols, are powerless to fulfill their worshippers' supplications. In addition, these false deities lack the three requirements necessary for the one who deserves to be invoked:

a) He must possess the requests which are invoked for.

b) He must be able to hear the invocation.

c) He must be able to respond to the invocation.

Whoever is bereft of one of the above-mentioned three requirements cannot be invoked, and it is crystal clear that all the false deities lack these conditions.

Relevance of the Qur'anic Verses to the Chapter

These verses confute the fallacies of polytheists and provide a clear-cut proof of the nullity of polytheism.

Lessons Drawn from the Qur'anic Verses

- The invalidity of polytheism is clearly established.
- The one who deserves to be invoked must meet the following three conditions:

  a) He must possess what he is asked to grant.

  b) He must be able to hear the invocation.

  c) He must be able to respond to the invocation.
- The sound belief should be founded on clear-cut proofs and firm certitude, not on speculation or blind imitation.
- The Qur'anic verse proves that Allah possesses a comprehensive knowledge of the consequences of all affairs.



Anas Ibn Mâlik (may Allah be pleased with him) narrated:

> *"The Messenger of Allah (PBUH) got a wound on his head and his front teeth were damaged on the day of (the Battle of) Uhud. So, he said, 'How will these people (the disbelievers), who have wounded their Prophet, attain salvation?' Therefore, Allah, Exalted be He, revealed the Qur'anic verse, **"Not for you, (O Muhammad, but for Allah), is the decision..."*** (Qur'ân: Âlu 'Imrân: 128)"
>
> (Related by Al-Bukhârî and Muslim)

Keywords and Phrases

- **Uhud:** A famous mountain north of Medina where the well-known battle took place.

General Meaning of the *Hadîth*

In this *hadîth*, Anas Ibn Mâlik gave a brief account of the trials with which the Prophet (PBUH) was afflicted during the Battle of Uhud, when he (PBUH) received two wounds. Consequently, the Prophet (PBUH) despaired of the disbelievers of Quraysh, and thought that they would never believe. Thereupon, Allah revealed, ***"Not for you, (O Muhammad, but for Allah), is the decision..."*** (Qur'ân: Âlu 'Imrân: 128), to command His Prophet (PBUH) to go on calling to Islam, and to believe that the consequences of all actions and the destiny of all people exclusively belong to Allah.

Relevance of the *Hadîth* to the Chapter

This *hadîth* is a proof of the invalidity of exclusively beseeching the help of those in authority or of the righteous besides the help of Allah. Therefore, Prophet (PBUH) could not guard himself against harm, and he had nothing to do with the destiny of people.

Lessons Drawn from the *Hadîth*

- It is invalid to set the allies of Allah or the righteous as rivals to Allah, for even the Prophet (PBUH) had nothing to do with the destiny of people, and, with greater reason, anyone other than the Prophet has nothing to do with it.

- The prophets of Allah were susceptible to illnesses and afflictions.
- The obligation of dedicating one's acts of worship solely to Allah, since He is the All Dominating.
- Showing forbearance and patience over afflictions for Allah's sake is highly recommended.
- The Muslim is forbidden to express or experience despair of Allah's mercy, no matter how many sins he committed. Such a rule does not apply to polytheism.



Ibn 'Umar (may Allah be pleased with him) narrated that he heard the Messenger of Allah (PBUH), after rising from the bowing posture of the last *rak'ah* of the *Fajr* (Dawn) Prayer, saying:

> *"O Allah! Curse so-and-so and so-and-so,' after he had said, 'Allah hears him who praises Him. Our Lord, all praise be to you!' So Allah, Exalted be He, revealed **'Not for you, (O Muhammad, but for Allah) is the decision ...'** "*[1] (Qur'ân: Âlu 'Imrân:128)
>
> (Related by Al-Bukhârî)

According to a variant version:

> *"...He used to invoke Allah against Safwân Ibn Umayyah, Suhayl Ibn 'Amr and Al-Hârith Ibn Hishâm, so Allah, Exalted be He, revealed (the verse which means,) **'Not for you, (O Muhammad, but for Allah) is the decision ...'***[2] (Qur'ân: Âlu 'Imrân: 128)"
>
> (Related by Al-Bukhârî)

'Abdullâh Ibn 'Umar Ibnul-Khattâb (the Narrator)

The narrator 'Abdullâh Ibn 'Umar Ibnul-Khattâb was a venerable and pious Companion and a well-known scholar. He died in 73 A.H.; may Allah be pleased with him.

The Occasion of the *Hadîth*

Ibn 'Umar heard this invocation just after the Battle of Uhud during which the Prophet (PBUH) had his head wounded and his front teeth damaged.

Keywords and Phrases

- **Allah! Curse so-and-so and so-and-so:** A curse is an appeal or prayer for a deprivation of Allah's mercy to befall someone or something. The persons cursed were mentioned in the variant version of the *hadîth.*
- **He used to invoke Allah against Safwân Ibn Umayyah, Suhayl Ibn 'Amr and Al-Hârith Ibn Hishâm:** The Prophet (PBUH) named those three persons as they were the heads of the polytheists on the day of 'Uhud. Afterwards, those three persons converted to Islam and Allah accepted their repentance.

General Meaning of the *Hadîth*

'Abdullâh Ibn 'Umar narrated that he heard the Prophet (PBUH) invoking in prayer against certain figures among the disbelievers who wounded him on the day of the Battle of 'Uhud, so Allah admonished him in the Ever-Glorious Qur'ân saying:

"Not for you, (O Muhammad, but for Allah), is the decision ..."
(Qur'ân: Âlu 'Imrân:128)

However, those three people converted to Islam afterwards and Allah accepted their repentance.

Relevance of the *Hadîth* to the Chapter

This *hadîth* shows that the Prophet (PBUH) could not guard either himself or his Companions against the evils of the polytheists. He, instead, sought help from His God; the Omnipotent and the All-Sovereign. The Prophet's behavior attests to the falsity of the beliefs of tomb-worshippers, who adore Allah's friends and righteous persons.

Lessons Drawn from the *Hadîth*

- It is invalid to invoke the allies of Allah and the righteous to bring benefit or remove harm.
- It is permissible to invoke Allah within prayers to let His wrath befall the polytheists.
- Naming the person meant in invocation during prayer does not blemish one's prayer.
- According to the *hadîth*, imam of prayer is to pronounce both *tasmî'* (saying *"Allah hears him who praises Him"*) and *tahmîd* (saying *"Our Lord, all the Praises are for you!"*) immediately after rising from bowing posture.



Abû Hurayrah (may Allah be pleased with him) narrated:

> *"When the verse that reads, "****And warn, (O Muhammad), your closest kindred.****" (Qur'ân: Ash-Shu'arâ': 214) was revealed, the Messenger of Allah (PBUH) rose and said, 'O people of Quraysh! Buy (i.e. save) yourselves (from the Hellfire), as I cannot save you from the punishment of Allah. O 'Abbâs Ibn 'Abdul-Muttalib! I cannot save you from the punishment of Allah. O Safiyyah, the Aunt of the Messenger of Allah (PBUH)! I cannot save you from the punishment of Allah. O Fâtimah Bint Muhammad! Ask me anything from my wealth, but I cannot save you from the punishment of Allah.' "*[3]
>
> (Related by Al-Bukhârî, Muslim and At-Tirmidhî)

Abû Hurayrah (the Narrator)

Abû Hurayrah is the nickname of 'Abdur-Rahmân Ibn Sakhr Ad-Dawsî. He was one of the great scholars and prolific narrators among the venerable Companions. He narrated more than five thousand *hadîths* and died in 57, 58 or 59 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **The Messenger of Allah (PBUH) rose:** It means that the Prophet (PBUH) climbed up the hill of As-Safâ.
- **Buy yourselves:** Buying a soul means saving it from the Hellfire by believing in Allah and obeying Him. The nobility of ancestry will not save anyone from the Hellfire.
- **I cannot save you from the punishment of Allah:** Since his kindred may have conceived that he would intercede on their behalf if they should be doomed to the Hellfire; the Prophet (PBUH) intended to remove that thought from their minds.

General Meaning of the *Hadîth*

Abû Hurayrah (may Allah be pleased with him) narrated that Allah commanded the Prophet (PBUH) in the Noble Qur'ân to warn his closest kindred. In submission to Allah's command, the Prophet (PBUH) climbed up the hill of As-Safâ and called out the people of Quraysh, including his

uncle, aunt and daughter and gave them all an exclusive warning against the punishment of Allah. The Prophet (PBUH) thus instructed them to seek their salvation through believing in the Oneness of Allah and obeying Him by word and deed. Moreover, he (PBUH) informed them that he would be incapable of saving them from the Hellfire and their being of his close kinfolk would then be of no avail unless they should believe in Allah.

Relevance of the *Hadîth* to the Chapter

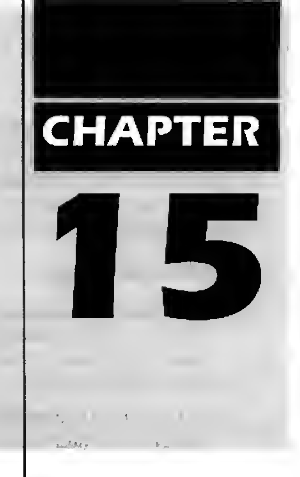
This *hadîth* states that it is impermissible to ask the Prophet (PBUH), or anyone else, except for what he is capable of in this life. Also, it is prohibited to ask someone to do something exclusively confined to Allah. The *hadîth* thus confutes the fallacies of the tomb worshippers who invoke the dead pious people to remove their afflictions and fulfill their needs.

Lessons Drawn from the *Hadîth*

- The *hadîth* provides an argument against those who worship the prophets or the righteous, and believe that such pious people can respond to requests exclusively fulfilled by Allah.
- It is impermissible to ask someone to do something not within his capabilities.
- The Prophet (PBUH) was keen to submit to the commands of Allah and convey His message.
- Only true faith and good deeds can save people from the Hellfire. Mere ancestry will be of no avail in the Hereafter.
- The people most worthy of the Prophet's intercession are those who obey him and adhere to his *Sunnah*, be they among his kindred or not.
- Being one of the Prophet's relatives will be of no avail in the Hereafter, unless accompanied by sound faith and good deeds based on the monotheistic creed.

Endnotes

1 Al-Bukhârî (4069).
2 Al-Bukhârî (4070).
3 Al-Bukhârî (2753), Muslim (206), and At-Tirmidhî (3184).



The Angels Duly Fear and Obey Allah

Allah, Exalted be He, says:

"...(And those wait) until, when terror is removed from their hearts, they will say (to one another), 'What has your God said?' They will say, 'The truth.' And He is the Most High, the Grand."

(Qur'ân: Saba': 23)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter the author demonstrates how much the angels fear Allah though they are the strongest and greatest creatures worshipped besides Allah.

Since these angels are in such a state of terror and fear of Allah, then how can they, or any other creature with greater reason, be invoked along with Allah? Therefore, this chapter is an argument against all polytheists who invoke besides Allah some creatures inferior to the angels.

Keywords and Phrases

- **When terror is removed from their hearts:** It means that when the angels are released from the feeling of great fear striking them upon hearing the Words of Allah inspired to Gabriel, they usually ask each other about what has just been heard.
- **And He is the Most High:** Allah is of high dignity, superior domination and He is the Most Exalted.
- **The Grand:** Allah, Exalted be He, is the Most Great.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, states that whenever the angels hear Allah's Words revealed to Gabriel, they tremble and get terrified till they become in a state similar to that of human faint. As soon as terror is released from their hearts, the angels ask each other, ***'What has your Lord said?'*** Thereupon, they reply saying, ***'The truth.' 'And He is the Most High, the Grand.'*** "

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse provides an argument against all polytheists who associate false deities with Allah. Such false deities are, however, neither equal to the angels nor comparable to them.
- The Qur'anic verse proves that speech is one of Allah's attributes. His speech is appropriate for His Majesty.
- The words of Allah, Glorified and Exalted be He, are not created, because the angels, according to the Qur'nic verse, said, ***'What has your Lord said?'*** They, however, did not say, "What has your God created?"
- Allah is the Most High above all His creatures.
- Allah is similarly the Most Great.



Abû Hurayrah (may Allah be pleased with him) narrated:

*"The Prophet (PBUH) said, 'When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a smooth stone and this causes them to be scared. (This comes in the Qur'anic verse which means), '... **(And those wait) until, when terror is removed from their hearts, they will say [to one another],"What has your Lord said?" They will say, "The truth. And He is the Most High, the Grand.'*** (Qur'ân: Saba': 23) *Then those who gain a hearing by eavesdropping (i.e., devils) will hear the statement of Allah.' Sufyân, a sub-narrator, said, 'Those who gain a hearing by stand one over the other like this'; (to illustrate, he spread the fingers of his right hand and placed them one over the other horizontally). 'So when one of them (the devils) hears the Statement of Allah, he throws it to the one below him and so on until it reaches the sorcerer or the soothsayer. The burning flame may overtake and burn the eavesdropper before conveying the news to the soothsayer (or the sorcerer) and he might convey it before being overtaken by the burning flame. The soothsayer (or sorcerer) would thus add a hundred lies to it. (His prophecy will prove true, as far as the heavenly news is concerned). People will say, 'Did he not tell us that on such-and-such a day, such-and-such a thing will happen?' Therefore, people believe him because of the true news heard from heaven."*[1]

(Related by Al-Bukhârî)

Sufyân Ibn 'Uyaynah (the Sub-narrator)

The full name of the sub-narrator is Sufyân Ibn 'Uyaynah Ibn Maymûn Al-Hilâlî. He was a trustworthy ḫâfiẕ and an authoritative scholar from among the grand imams. He died in 198 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Those who gain hearing by stealing:** The devils used to eavesdrop on the angels' talks in the heavens.

General Meaning of the *Hadîth*

The Prophet (PBUH) expounds the angels' glorification of the words of Allah and the state of fear inflicting them upon hearing His decrees. They ask each other about what their God has said and receive answers from one another. The Prophet, further, highlights that the devils eavesdrop on the conversations of the angels and then convey them to the sorcerers and soothsayers. Upon hearing such talks, the devils are pursued by shooting stars. Despite being pursued by shooting starts, they may manage to convey talks to a sorcerer or a soothsayer, for a reason Allah knows. Nothing, however, falls outside the boundaries of His Omniscience. The devils, the sorcerers, or the soothsayers then blend the heavenly words with a myriad of lies, which are accepted by people due to the few true words included.

Relevance of the *Hadîth* to the Chapter

This *hadîth* confutes the fallacies of the polytheists. Upon hearing the Words of Allah, the angels become frightened, in spite of the great strength they possess. It thus proves the invalidity of dedicating any act of worship to the angels. Other false deities are inferior to the angels and are thus worthless of any worship.

Lessons Drawn from the *Hadîth*

- It provides an argument against the polytheists who worship angels, prophets or the righteous.
- The *hadîth* exalts the glory of Allah and attests that He is the only One worthy of worship.
- It proves that Allah is the Most High. It also proves that speech is one of Allah's Attributes. His speech is appropriate for His majesty and grandeur.
- The falsity of sorcerers and soothsayers, even if they may occasionally speak the truth.
- The majority of sorcerers' divination are false and therefore, they are regarded as liars.



An-Nawwâs Ibn Sim`ân (may Allah be pleased with him) narrated, "The Prophet (PBUH) said:

> *'When Allah, Exalted be He, wants to send down a revelation, He says His inspiration, so the heavens strongly quake, out of fear of Allah, Exalted be He. When the dwellers of the Heavens hear that, they become unconscious or fall in prostration, (the narrator doubted the exact wording). The first of them to raise his head is Gabriel, to whom Allah reveals the inspiration He wills to reveal. Then Gabriel passes by the angels of the heavens, and in every heaven, the angels dwelling in it say, 'O Gabriel, What has our God said?' Gabriel says, 'He has said the truth. And He is the Most High, the Grand.' So all of them say the same as he says until he reaches the place where Allah has ordered him to announce the revelation (whether in the heavens or on earth).'* "[2]

An-Nawwâs Ibn Sim`ân (the Narrator)

The full name of the narrator is An-Nawâs Ibn Sim`ân Ibn Khâlid Al-Kulâbî. He was a venerable Companion; may Allah be pleased with him.

Keywords and Phrases

- **Revelation:** The Words of Allah, which He reveals to one of His Prophets.
- **Out of fear of Allah:** The heavens fear Allah as He endowed them with sensation and awareness of His Majesty.

General Meaning of the *Hadîth*

Expounding on the Grandeur of His God, Almighty and Ever-Majestic be He, the Prophet (PBUH) states that whenever Allah pronounces a revelation, the heavens strongly quake out of their fear of Him since they fully recognize His Grandeur. Upon hearing the Words of Allah, the angels become unconscious and prostrate themselves in glorification to Allah and out of fear of Him. The first of them to raise his head is Gabriel as he is the Messenger of Allah to His prophets. Thereupon, Allah tells Gabriel what He wills, and when Gabriel passes by the angels in the heavens, they ask him about what Allah says. He

thus replies, "He says the truth. And He is the Most High, the Grand." His reply is by turn repeated by the angels. Thereafter, Gabriel proceeds to convey the revelation to whomever is assigned by Allah.

Relevance of the *Hadîth* to the Chapter

In addition to the aforementioned Qur'anic verses and Prophetic traditions, this *hadîth* demonstrates how the angels and the heavens fear Allah. It is thus an argument against those who worship false deities besides Allah.

Lessons Drawn from the *Hadîth*

- The *hadîth* provides a confutation of polytheists' fallacies and others who worshipped false deities besides Allah.
- Almighty Allah is the Most Great and He is the only One worthy of worship.
- Allah speaks whenever He wills, to whomever He wills, in any way He wills.
- The *hadîth* proves that Allah is the Most High.
- Knowing the virtue of Gabriel (PBUH)

Endnotes

1 Al-Bukhârî (4701).

2 Ibn Khuzaymah in his book entitled *At-Tawhîd* (*Monotheism*) (206), and Ibn Abû 'Âsim in his book *As-Sunnah* (*Prophetic Tradition*) (515), and Al-Âjurrî in his book *Ash-Sharî'ah* (*Islamic Law*).

CHAPTER

16

Intercession

Allah, Exalted be He, says:

> *"And warn by it (i.e., the Qur'ân) those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous."*
>
> (Qur'ân: Al-An`âm: 51)

Relevance of the Chapter to the Book *Tawhîd*

Invoking angels, prophets or righteous people is an act of *shirk*; however, the polytheists deem it an act of worship. Though the polytheists believe that those invoked besides Allah are among His creatures, yet, they pretext that their high rank in the Sight of Allah is the reason behind seeking their intercession with Him. The present chapter maintains a counter argument against those who invoke Allah's angels, prophets or righteous people deeming that they may be taken as interceders on their behalf.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, commands His Prophet (PBUH) to use the Noble Qur'ân to warn those who fear Allah and keep in mind the day when they will stand before their God, lacking the support of any relative or intercessor. They may, therefore, be alert and do good deeds in this life in the hope that Allah will save them from the punishment of the Day of Resurrection.

Relevance of the Qur'anic Verse to the Chapter

The verse refutes the fallacies of the polytheists who seek intercession from Allah's prophets and righteous men.

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse refutes the fallacies of the polytheists who dedicate devotional acts to the prophets and the righteous in pursuance of their intercession.
- It is commendable to remind people of the Day of Judgment.
- True believers act in response to exhortations and reminders.



Allah, Exalted be He, says:

"Say, 'To Allah belongs [the right to allow] intercession entirely...'"
(Qur'ân: Az-Zumar: 44)

And He says:

"...Who is it that can intercede with Him except by His permission?"
(Qur'ân: Al-Baqarah: 255)

Keywords and Phrases

- **To Allah belongs intercession:** Intercession exclusively belongs to Allah Alone and none of those whom you invoke can intercede without His leave.

General Meaning of the Two Qur'anic Verses

The Prophet is commanded to inform those attached to false deities for the sake of their intercession that intercession exclusively belongs to Allah Alone and none can intercede without His leave. Moreover, none can utter any word on the Day of Resurrection except by Allah's permission.

Relevance of the Two Qur'anic Verses to the Chapter

The two verses refute the fallacies of the polytheists who take intercessors from the angels, the prophets or the idols of righteous persons, and believe that such pious men have the power to intercede without the permission of Allah, Exalted be He

Lessons Drawn from the Two Qur'anic Verses

- The two Qur'anic verses refute the fallacies of the polytheists who invoke created beings to intercede on their behalf in front of Allah.
- Intercession exclusively belongs to Allah. Therefore, it must be sought from Him.
- Allah is the Most Great and the Most Superior, He is above everything in creation.
- The second Qur'anic verse proves that intercession can only be granted to whom Allah pleases.



Allah, Exalted be He, also, says:

> ***"And how many angels there are in the heavens whose intercession will not avail at all except (only) after Allah has permitted (it) to whom He wills and approves."*** (Qur'ân: An-Najm: 26)

General Meaning of the Qur'anic Verse

Despite the elevated rank of the angels in the sight of Allah, their intercessions can never be of any avail except on behalf of those whom Allah pleases. Their intercession will only be accepted on behalf of those admitted by Allah and whose deeds are free of any act of minor or major polytheism. Such is the case of other intercessors such as the prophets and righteous persons.

Relevance of the Qur'anic Verse to the Chapter

The aforementioned Qur'anic verse is a counter-argument against the polytheists who seek intercession from the angels and other creatures.

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse represents a counter argument against those who attach themselves to Allah's created beings for the sake of their intercession.
- Intercession exclusively belongs to Allah Alone. Therefore, nobody may be invoked besides Him.
- Intercession can only be accepted if the following two conditions are fulfilled:
  - Allah's permission is granted to the intercessor.
  - Allah should be pleased with those seeking intercession. They must be of sincere intention and pure belief.



Allah, Exalted be He, says:

> *"Say, [O Muhammad], 'Invoke those you claim [as deities] besides Allah.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], 'What has your Lord said?' They will say, 'The truth.' And He is the Most High, the Grand."* (Qur'ân: Saba': 22, 23)

Keywords and Phrases

- **An atom's weight (of ability):** It means that those invoked besides Allah are powerless to bring benefit or repel harm even if such harm or benefit is as light as the atom's weight.
- **Nor is there for Him from among them any assistant:** Allah is not in need of anyone among the inhabitants of the heavens or the earth to help Him manage the affairs of the universe.
- **And intercession does not benefit with Him except for one whom He permits:** This is an argument against the polytheists who claim that their deities can intercede on their behalf.

General Meaning of the Qur'anic Verse

In order to prove the disability of the polytheists' false deities, the Prophet (PBUH) is commanded to challenge the polytheists by asking them to invoke their false deities which they claim to bring them benefit and guard them against harm. These false deities are, undoubtedly, incompetent to respond to any invocation as they do not possess an atom's weight of the universe. They, moreover, are not partners with Allah nor do they assist Him in managing the affairs of the heavens and the earth nor even have the ability to intercede on behalf of any of His bondmen, except with His permission, and He does not give permission for intercession to a polytheist. Therefore, the fallacy of worshipping those deities should fall into pieces.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses refute the fallacies of the polytheists who ardently seek the intercession of Allah's friends and invoke them for deriving a benefit or averting harm.

Lessons Drawn from the Qur'anic Verses

- The two Qur'anic verses refute the fallacies of the polytheists who invoke false deities besides Allah, and claim that such deities can bring them benefit and guard them against harm.
- It is permissible to encounter the polytheists in debates for refuting their false arguments.
- The two Qur'anic verses absolutely confute the reasons for which a man may adore a false deity. A man worships a deity to acquire a benefit. Anyone besought for fulfilling a need should meet one of the following prerequisites:

  • He must be exclusively possessed of all means which his devotees yearn for.

  • He must be a partner to Allah.

  • He must be an assistant to Allah.

  • He must be approved of by Allah as an intercessor.

  • It is only Allah who fulfills the aforementioned prerequisites. He is, therefore, the only God worthy of worship.
- Intercession is proven provided that it is conferred upon whom Allah pleases.
- There is no intercession on behalf of the polytheists.



Abul-`Abbâs said:

"Allah depicts all His creatures as bereft of the attributes to which the polytheists adhere. They, therefore, cannot possess sovereignty or even become assistants to Allah in managing the affairs of the heavens and the earth. As for intercession, it will only be of avail to those whom Allah pleases. Almighty Allah says, '...and they cannot intercede except on behalf of one whom He approves...' (Qur'ân: Al-Anbiyâ': 28) *Therefore, the intercession besought by the polytheists will become a mere illusion on the Day of Resurrection according to the Qur'ân. The Prophet (PBUH), on the Day of Resurrection, will first prostrate before His Lord and utter some words of His praise. Then, he will be called to raise his head, utter to be listened to, ask to be granted what he asks for, and intercede so that his intercession will be accepted*[1]*. One day, Abû Hurayrah asked the Prophet (PBUH), 'Who will be the luckiest person to gain your intercession (on the Day of Resurrection)?' He (the Prophet) said, 'He will be the one who sincerely proclaimed from the bottom of his heart 'There is no deity but Allah.''*[2] *Thus, by the leave of Allah, intercession will be granted to people who have sincerity. Anyone perpetrating any act of polytheism will be deprived of intercession. The true essence of intercession is that Allah will bestow His pardon upon the sincere believers by virtue of the invocation of righteous persons whom Allah grants the right to intercede. Such intercession will be granted to them to elevate their rank and gain Al-Maqâm Al-Mahmûd (the Position of Praiseworthiness). The intercession rejected in the Noble Qur'ân is that which involves polytheism, while the legal intercession is proven in other Qur'anic verses. The Prophet (PBUH) affirms that intercession will be permitted for the sake of the sincere believers."*

Abû Al-`Abbâs

Abul-`Abbâs Shaykhul-Islâm Ahmad Ibn `Abdul-Halîm Ibn `Abdus-Salâm Ibn Taymiyah, the renowned imam who wrote many useful books. He died in 728 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **The intercession which the polytheists hope to gain:** The intercession for which the polytheists beseech their false deities.

- **Al-Maqâm Al-Mahmûd (the Position of the Praiseworthiness):** The supreme position gained by the Prophet due to his intercession on behalf of erring believers.

Ibn Taymiyah provided a brief explanation of the Qur'anic verses of this chapter. The following points can be drawn from his explanation:

1. The Qur'anic verses maintain the major outlines of the intercession accepted and that rejected by Allah.
2. The Qur'anic verses mention what the Prophet is supposed to do on the Day of Judgment to acquire *Al-Maqâm Al-Mahmûd.*
3. The happiest and most fortunate people are the believers who deserve the intercession of the Prophet (PBUH).

There are, however, six forms of intercession which the Prophet will offer on the Day of Judgment:

1. The major intercession, which belongs to the Prophet (PBUH) on behalf of the believers who stand on the Day of Resurrection. The Prophet will intercede on their behalf so that Allah will relieve them of the suffering of such a situation.
2. His intercession on behalf of those destined to enter Paradise by seeking Allah's permission to let them enter therein.
3. His intercession on behalf of sinners, who deserve to enter the Hellfire. Through his intercession, they will be saved form entering it.
4. His intercession on behalf of some sinners, who have already entered the Hellfire, to be rescued from it.
5. His intercession on behalf of some of the Paradise dwellers to be granted higher grades in Paradise.
6. His intercession on behalf of his paternal uncle, Abû Tâlib to alleviate his torment in the Hellfire.

Endnotes

1 Al-Bukhârî (3340) and Muslim (194).

2 Al-Bukhârî (99).



Allah Guides Whom He Wills

Allah, Exalted be He, says:

> *"Indeed, (O Muhammad), you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the (rightly) guided."* (Qur'ân: Al-Qasas: 56)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter is regarded as a refutation of the fallacies of tomb worshippers who believe that the prophets and the righteous can bring benefit and cause harm. The Prophet (PBUH) had strived to guide Abû Tâlib his paternal uncle to accept Islam but his attempts came to naught. After his uncle had died, the Prophet invoked Allah to forgive him till revelation was sent down forbidding him to do so. Besides, Allah, Glorified be He, enunciates, in the Noble Qur'ân, that the Prophet (PBUH) is not able to guide whom he likes, and this fact

implies his inability to cause either benefit or harm. Therefore, invoking the Prophet (PBUH) or anyone else is null and void.

Keywords and Phrases

- **You do not guide:** The Prophet (PBUH) did not have the power to convert people to Islam, though he was granted the faculty of convincing people and expounding for them the principles of Islam. The Qur'ân provides:

  "And indeed, [O Muhammad], you guide to a straight path."

  (Qur'ân: Ash-Shûrâ: 52)

- **But Allah guides whom He wills:** Allah guides whom He wills to embrace Islam.
- **And He is most knowing of the (rightly) guided:** Allah knows best who deserves to be guided and who deserves to be let astray.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, informs His Prophet (PBUH) of his inability to convert whom he likes to Islam. Allah Alone can inspire people to accept Islam. He, surely, knows best who deserves to be a Muslim and who does not.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse provides a clear-cut proof that the Prophet (PBUH) has no power to cause harm, bring benefit or bestow favors. All man's affairs exclusively belong to Allah. The Qur'anic verse maintains an argument against those who ask the Prophet (PBUH) to remove their afflictions and fulfill their needs.

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse provides an argument against those who claim that the righteous dead can bring a benefit, inflict harm or influence people's affairs.
- The power of converting people to Islam exclusively belongs to Allah Alone.
- Allah is the Omniscient.
- Allah is the All Wise.
- The invalidity of being attached to any false deity or object besides Allah



Sa`id Ibnul-Musayyab reported on the authority of his father:

*"When the time of the death of Abû Tâlib approached, the Messenger of Allah (PBUH) went to him and found 'Abdullâh Ibn Abû Umayyah and Abû Jahl by his side. The Prophet (PBUH) said to Abû Tâlib, 'O uncle! Say 'There is no deity but Allah'; a sentence with which I shall be a witness (i.e., argue) for you before Allah.' Abû Jahl and 'Abdullâh Ibn Abû Umayyah said, 'O Abû Tâlib! Are you going to abandon the religion of 'Abdul-Muttalib (Abû Tâlib's father)?' The Prophet (PBUH) kept on inviting Abû Tâlib to say it (i.e., 'There is no deity but Allah') while they (Abû Jahl and 'Abdullâh) kept on repeating their statement until Abû Tâlib said as his last statement that he was on the religion of 'Abdul-Muttalib and refused to say, 'There is no deity but Allah'. Thereupon, the Messenger of Allah (PBUH) said, 'I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so.' So, Allah, Exalted be He, revealed the Qur'anic verse, **'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives...'** (Qur'ân: At-Tawbah: 113). To clarify this case of Abû Tâlib, Allah revealed the verse that reads, **'Indeed, (O Muhammad), you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the (rightly) guided.'** (Qur'ân: Al-Qasas: 56)."*

(Related by Al-Bukhârî)

Sa`îd Ibnul-Musayyab

Sa`id Ibnul-Musayyab was one of the grand scholars and jurists of the successors. He died a few years after the age of ninety. His father, Al- Musayyab, was a Companion who died during the Caliphate of `Uthmân.

Keywords and Phrases

- **The religion of 'Abdul-Muttalib:** It is idolatry. Abû Jahl and `Abdullâh Ibn Abû Umayyah reminded him of the religion of his forefathers who were polytheists. The Qur'ân, however, mentions their false argument in the verse that reads:

  "Indeed, we found our fathers upon a religion..."

  (Qur'ân: Az-Zukhruf: 22)

General Meaning of the *Hadîth*

Abû Tâlib used to protect the Prophet (PBUH) from being exposed to any harm of his people. Due to his uncle's matchless protection, the Prophet (PBUH) was so keen to guide him to embrace Islam. When Abû Tâlib was on his deathbed, the Prophet (PBUH) visited him and called him to Islam hoping that he would embrace it before death to attain bliss and happiness in the Hereafter. The Prophet (PBUH) implored his uncle to utter the Testification of Faith, the polytheists asked him not to abandon the religion of his forefathers, for they knew that uttering this Testification would entail renunciation of all types of polytheism and dedication of all devotional acts to Allah. The Prophet (PBUH) kept asking his uncle to utter that Testification, while the polytheists kept on urging him to refuse Islam, till they managed to avert him from the truth and make him die as a polytheist. Thereupon, the Prophet (PBUH) swore to keep asking Allah's forgiveness for his uncle unless he should be forbidden to do so. Then, Allah revealed the prohibition of asking forgiveness for the polytheists, and illustrated that the power of guiding to Islam belongs only to Allah Who grants it whomever He wills out of His cognizance of those who deserve it.

Relevance of the *Hadîth* to the Chapter

This *hadîth* maintains that the Prophet (PBUH) is powerless to bring benefit even to the nearest of his kin, which proves the invalidity of invoking him, or anyone else, to bring benefit or guard against harm.

Lessons Drawn from the *Hadîth*

- It is permissible to visit a sick polytheist in the hope that he may embrace Islam.
- Depraved people have a bad influence on their fellows.
- The meaning of the Testification of Faith is to abandon idolatry and worshipping righteous people, and to dedicate all devotional acts solely to Allah. Such a meaning was fully comprehended by the polytheists.
- Whoever testifies that there is no deity but Allah out of awareness, certitude and firm belief, is deemed a Muslim.
- People are judged, in the Hereafter, according to their last deeds.

- ❖ A Muslim is prohibited to invoke Allah's forgiveness for the polytheists, or to be loyal to them, or to love them.
- ❖ The invalidity of relying on the Prophet (PBUH), or anyone else, for the sake of bringing benefit or guarding against harm.
- ❖ The *hadîth* refutes the claim that Abû Ṭâlib converted to Islam immediately before his death.
- ❖ It is apparently abominable to blindly imitate the forefathers and chiefs.

Endnotes

1 Al-Bukhârî (1360), Muslim (24), and Ahmad in his compilation *Al-Musnad* (5/168, 433).





Excessive Reverence for the Righteous

Allah, Exalted be He, says:

"O People of the Scripture, do not commit excess in your religion..."
(Qur'ân: An-Nisâ': 171)

Relevance of the Chapter to the Book of *Tawhîd*

The present chapter represents a warning against excessive reverence and adoration of the righteous. Such excessive reverence may lead to polytheism.

Keywords and Phrases

- **Excessive reverence of the righteous:** An excessive reverence may occur by exceeding the proper limits of praise or veneration either through deeds or sayings.
- **The righteous:** The term includes Allah's prophets, friends, etc.
- **People of the Scripture:** The Jews and the Christians
- **Do not commit excess in your religion:** Do not transgress the limits set by Allah for you. However, the Christians excessively revered Jesus while the Jews extremely adored 'Uzayr.

General Meaning of the Qur'anic Verse

Allah forbids the Jews and the Christians to transgress the limits He has set for them. They have been commanded not to ascribe any of the unique attributes of Allah to any of His creatures (i.e. not to overly revere any of His creatures).

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse implies a prohibition of showing excessive reverence for any of Allah's creatures such as righteous persons or Allah's prophets. Though the Qur'anic directive is addressed to the People of the Scriptures, the warning is so general that it includes the Muslim nation. Muslims, therefore, are prohibited to excessively praise Allah's Prophet or the righteous among them.

Lessons Drawn from the Qur'anic Verse

- The prohibition of being excessive in revering persons or in offering good deeds.
- The Qur'anic verse condemns the practices of the Jews and the Christians who exceedingly praised righteous persons and practiced their religion excessively.
- Muslims are urged to take the moderate path in acting upon the commands of Allah. They should not be excessive or inadequate in fulfilling their obligations.
- Muslims are warned against polytheism and all avenues leading to it.



Commenting on the verse that reads:

> *"... And said, 'Never leave your gods and never leave Wadd or Suwâ' or Yaghûth and Ya'ûq and Nasr."* (Qur'ân: Nûh: 23)

Ibn 'Abbâs (may Allah be pleased with them) said:

> *"These are the names of some righteous men of the people of Noah. When they died, Satan whispered to his people to erect idols embodying the figures of those righteous persons at the places where they used to sit, and he tempted them to call those idols after the names of those deceased men. The people did so, but the idols were not worshipped. Afterwards, when those people (who erected the idols) died and religious knowledge was forgotten, people began to worship these idols."*[1]

Ibnul-Qayyim said:

> *"A considerable number of the Salaf (our righteous Muslim ancestors) said, 'When they (the righteous) died, their people devoted themselves to their graves and sculpted their figures. Then, after so long people began to worship them.'"*

Ibnul-Qayyim

The full name of Ibnul-Qayyim is Muhammad Ibn Abû Bakr Ibn Ayyûb Az-Zar'î Ad-Dimashqî. He was a disciple of Shaykhul-Islâm Ahmad Ibn Taymiyah. He compiled many useful and famous books, and died in 751 A.H. May Allah have mercy on him.

Keywords and Phrases

- **Never leave your gods:** It is a command addressed by the unbelievers to their mates to keep worshipping such idols.
- **Religious knowledge was forgotten:** It means that most people became ignorant of the religious teachings, and could not differentiate between monotheism and polytheism.
- **People began to worship them:** The ignorant people worshipped the idols which embodied the figures of the deceased righteous men when Satan whispered to them that their forefathers used to worship these idols.

General Meaning of the Tradition

Interpreting the aforementioned Qur'anic verse, Ibn 'Abbâs (may Allah be pleased with him and his father) maintained the origin of the idols worshipped at the time of Noah (PBUH). According to Ibn 'Abbâs, they were originally named after some deceased righteous persons of a preceding generation. Upon the death of such righteous persons, Satan whispered into the hearts of Noah's people to glorify them excessively. Thereafter, idols were made for them and finally they were worshipped besides Allah.

Ibnul-Qayyim's commentary is close to that of Al-Bukhârî, yet the former maintains that the people of Noah (PBUH) had devoted themselves to the graves of the righteous before sculpting idols for them. He, thus, added that worshipping their graves was a preliminary step to glorifying such righteous persons.

Relevance of the Tradition to the Chapter

The tradition affirms that excessive glorification of righteous people is a preliminary step to worshipping them.

Lessons Drawn from the Tradition

- ❖ Excessive glorification of righteous people is a preliminary step to worshipping them and thus repudiating Islam.
- ❖ Muslims are warned of making pictures or statues of human beings, as well as of hanging pictures, especially those of prominent figures.
- ❖ Muslims are warned of the satanic insinuations. Satan always embellishes falsehood.
- ❖ Muslims are warned of innovative heresies even though the intention behind offering them may apparently seem good.
- ❖ All the preliminaries leading to polytheism must be blocked.
- ❖ The tradition emphasizes the importance of seeking religious knowledge and refers to corruption resulting from ignorance.
- ❖ Lack of religious knowledge results mainly from the death of competent scholars.
- ❖ Muslims are warned against blind imitation, which may lead to repudiation of religion.



'Umar Ibnul-Khattâb (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) said, 'Do not exaggerate in praising me as the Christians praised the son of Mary (Jesus), for I am only a servant (of Allah). So, call me the servant of Allah and His Messenger.' "

(Related by Al-Bukhârî and Muslim)[2]

'Umar Ibnul-Khattâb (the Narrator)

'Umar Ibnul-Khattâb Ibn Nufayl Al-Qurashî Al-'Adawî, the Commander of Faithful, is the most virtuous Companion right after Abû Bakr. He was martyred in Dhul-Hijjah in the year 23 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **As the Christians praised the son of Mary:** The Christians exaggerated in praising Jesus to the extent that they claimed his divinity.

General Meaning of the *Hadîth*

The Prophet (PBUH) forbade Muslims to exaggeratedly flatter him as the Christians did with Jesus (PBUH) by claiming his divinity. Since he is just a servant and Messenger of Allah, the Prophet (PBUH) commands people to call him by these two attributes, and never raise him higher than his due rank, which Allah bestowed upon him.

Relevance of the *Hadîth* to the Chapter

The Prophet (PBUH) forbade Muslims to praise him exaggeratedly by ascribing any of the divine attributes to him. Excessive praise of humans is thus prohibited since it leads to polytheism. Such was the case of the Christians who exaggerated the praise of Jesus to the extent they regarded him as a god.

Lessons Drawn from the *Hadîth*

- According to the *hadîth*, it is prohibited to exceed the proper bounds in praising the Prophet (PBUH) by not regarding him a slave of Allah. Doing that is an act of polytheism and is thus prohibited.

- The Prophet Muhammad was keen to warn his nation against all avenues leading to polytheism.
- Excessive praise of the righteous results in the perpetration of polytheism.
- Muslims are warned not to follow the footsteps of the unbelievers.



Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Beware of excessiveness, for it was only this which led those (nations) before you to destruction."*[1]

The Narrator

The above-mentioned *hadîth* is quoted by the compiler (Muhammad Ibn 'Abdul-Wahhâb) without identifying the narrator, who is Ibn 'Abbâs.

General Meaning of the *Hadîth*

The Prophet (PBUH) warns his people against excessiveness in religion. This warning is so general that it includes all forms of excessiveness in beliefs and deeds. Therefore, excessive praise of the righteous may lead to worshipping them and is thus prohibited. To maintain the reason behind such a prohibition, the Prophet (PBUH) provides that excessiveness was behind the destruction of previous nations. Therefore, Muslims are incumbent to avoid imitating previous nations in this regard.

Relevance of the *Hadîth* to the Chapter

This *hadîth* absolutely prohibits excessiveness, and affirms that it is a cause of total loss both in this life and the Hereafter. Thereupon, excessive praise of the righteous is to be prohibited with greater reason, for it results in falling into polytheism.

Lessons Drawn from the *Hadîth*

- The *hadîth* stresses the prohibition of excessiveness and warns against its bad consequences.
- A Muslim should carefully think about the previous nations in order to avoid all the erroneous thoughts they retained.
- The Prophet (PBUH) was keen to safeguard his nation against all acts of polytheism and the avenues leading to it.
- Muslims are commanded to take the moderate path in fulfilling their obligations. They are warned against all forms of excessiveness and inadequacy.

- Excessive praise of the righteous results in falling into polytheism.
- The Prophet (PBUH) expressed his fear of polytheism and warned Muslims against it.



Ibn Mas'ûd (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) said, 'Ruined are those who are extremist.' He repeated this thrice."[4]

(Related by Muslim)

Keywords and Phrases

- **He repeated this thrice:** The Prophet (PBUH) repeated the statement thrice so as to make sure that it had been thoroughly grasped by his audience.

General Meaning of the *Hadîth*

The Prophet (PBUH) warns Muslims that extremism and exaggeration lead to destruction in this life and in the Hereafter. The Prophet's warning implies a prohibition.

Relevance of the *Hadîth* to the Chapter

This *hadîth* affirms that extremism is a form of the prohibited excessiveness. It includes excessive gratification of righteous persons, which may entail polytheism.

Lessons Drawn from the *Hadîth*

- The believers are urged to keep away from extremism especially in offering devotional acts or when praising righteous persons.
- Muslims are urged to take the moderate path in all their affairs.
- The Prophet Muhammad (PBUH) was keen to safeguard his nation against evil. He endeavored to fully and clearly convey his message.

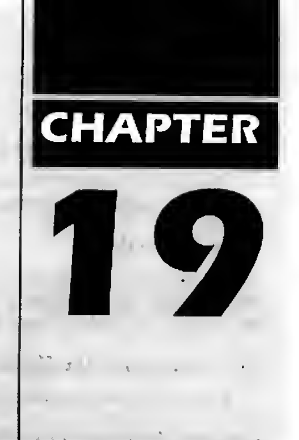
Endnotes

1 Al-Bukhâri (4920).

2 Al-Bukhâri (3445). Unlike what the compiler (Muhammad Ibn 'Abdul-Wahhâb) stated, this *hadith* is not related by Muslim. It is rather related by Ahmad (1/23, 24, 47 and 55).

3 Ahmad in *Al-Musnad* (1/215, 347), Ibn Mâjah (3029), Ibn Khuzaymah (2867), and Al-Hâkim (1/466) and graded it *sahih hadith*, and Adh-Dhahabi agreed to his grading.

4 Muslim (2670), Abû Dâwûd (4608), and Ahmad (1/386).



Worshipping Allah at the Memorial of a Righteous Person

ʿÂ'ishah (may Allah be pleased with her) narrated:

"Umm Salamah made a mention (before the Prophet) of a church which she had seen in Abyssinia in which there were pictures. The Messenger of Allah (PBUH) said, 'When a pious person amongst those people dies, they build a place of worship at his grave, and then decorate it with such pictures. They are the worst of creatures in the sight of Allah."[1]

Commenting on this *hadîth*, **Shaykhul-Islâm Ibn Taymiyah** said:

"Those people committed two grave sins, namely, building places of worship at memorials and erecting idols."

Relevance of the Chapter to the Book

This chapter illustrates that dedicating any devotional act at the memorials of righteous men leads to polytheism.

Umm Salamah

The full name of Umm Salamah, the Mother of the Believers, is Hind Bint Abû Umayyah Al-Makhzûmiyyah Al-Qurashî. She was one of the wives of the Prophet (PBUH), and died in 62 A.H.; may Allah be pleased with her.

The Occasion of the *Hadîth*

This *hadîth* took place shortly before the Prophet's death.

General Meaning of the *Hadîth*

During the last illness of the Prophet (PBUH), Umm Salamah gave him an account of the human pictures she saw in the church. Thereupon, the Prophet (PBUH) demonstrated that excessive praise of righteous persons was the reason of building places of worship at their tombs, and making pictures of these righteous men to decorate such places. Then, the Prophet (PBUH) referred to these people as the worst of creatures, for they committed two actions leading to polytheism, namely, building places of worship at tombs and glorifying idols.

Relevance of the *Hadîth* to the Chapter

This *hadîth* is a crystal clear proof of the prohibition of worshipping Allah or building places of worship at the tombs of the righteous, since such practices are those of the Christians. Therefore, whoever commits these sins is considered of the worst creatures.

Lessons Drawn from the *Hadîth*

- It is prohibited to offer devotional acts at the tombs of the righteous, as it is a Christian practice that ultimately leads to polytheism.
- It is permissible to unveil the unbelievers' practices so that Muslims can be alert to them.
- Muslims are warned not to draw pictures or erect idols as such practices lead to polytheism.
- Whoever builds a place for worship at the tomb of a righteous man, is deemed one of the worst creatures, even if his intention may apparently seem good.

'Â'shah (may Allah be pleased with her) narrated:

"As the Messenger of Allah (PBUH) was on his deathbed, he covered his face with a cloth and when it became difficult for him to breathe, he uncovered his face and said, 'May Allah curse the Jews and the Christians that they took the graves of their Prophets as places of worship.' He said so to warn (his followers) against what they (the Jews and the Christians) did. If it had not been for this, his grave might have been outside his home, but it was feared that his grave might be taken as a place of worship."[2]

(Related by Al-Bukhârî and Muslim)

Keywords and Phrases

- **It was feared:** Either the Prophet (PBUH) or his Companions feared to make his grave (PBUH) outside his home.

General Meaning of the *Hadîth*

The Prophet (PBUH) was so keen to maintain the purity of belief that he forbade his nation, while being on the verge of death and experiencing its agonies, to take his tomb a place of worship as the Jews and the Christians did. We invoke Allah to confer His blessings and peace upon Prophet Muhammad, for he conveyed his message in a thorough and crystal clear way.

Relevance of the *Hadîth* to the Chapter

This *hadith* affirms the prohibition of offering devotional acts at the graves of prophets or taking such graves as places of worship, for such acts ultimately lead to polytheism.

Lessons Drawn from the *Hadîth*

- Taking the graves of the prophets and the righteous as places of worship is prohibited since it ultimately leads to polytheism.
- Prophet Muhammad (PBUH) was so keen to maintain the purity of belief that he expressed his fear of hallowing his grave.
- It is permissible to curse the Jews and the Christians and whoever follows them in taking the graves of the righteous as places of worship.

- The Prophet (PBUH) was buried at his home to guard people against falling into the abyss of polytheism by glorifying his grave.
- Like all other creatures, the Prophet (PBUH) is predestined to die and suffer the agonies of death.



Jundub Ibn 'Abdullâh (may Allah be pleased with him) narrated:

"I heard the Prophet (PBUH), five days before his death, say, 'I stand acquitted before Allah that I took any one of you as intimate friend, for Allah has taken me His intimate friend the same way he took Abraham as His intimate friend. Had I taken any one of my followers as an intimate friend, I would have taken Abû Bakr as an intimate friend. Behold! Those who preceded you used to take the graves of their prophets and righteous men as places of worship. So, you must not take graves as places of worship; I forbid you to do that.'"[3]

(Related by Muslim)

Jundub Ibn 'Abdullâh (the Narrator)

The full name of the narrator is Jundub Ibn 'Abdullâh Ibn Sufyân Al-Bajli. He was a renowned Companion who died at the age of more than sixty; may Allah be pleased with him.

Abû Bakr As-Siddîq

The full name of Abû Bakr As-Siddîq is 'Abdullâh Ibn 'Uthmân Ibn 'Âmir Ibn 'Amr Ibn Ka'b At-Taymî. He was the first Caliph after the Prophet (PBUH) and unanimously the most virtuous Companion. He died in 13 A.H., at the age of 63; may Allah be pleased with him.

Keywords and Phrases

- **Five:** It may refer to five days or five years.
- **Those (nations) who preceded you:** The Jews and the Christians
- **Take graves as places of worship:** Taking graves as places of worship may be achieved by praying at or toward such graves or building tabernacles or domes therein.

General Meaning of the *Hadith*

Immediately before his death, the Prophet (PBUH) informed his nation about his status in the sight of Allah. He asserted that he reached the highest degree of love and intimacy, and so did Abraham (PBUH). Since the heart of the Prophet (PBUH) was filled up with affection and glorification for Allah

due to his awareness of Allah's Grandeur, he dropped the possibility of taking an intimate other than Allah. Moreover, the Prophet (PBUH) said that if he had taken an intimate friend, it would have been Abû Bakr. Such a supposition indicated the virtue of Abû Bakr and served as a Prophetic directive to appointing Abû Bakr in the position of the Prophet's Caliph. Then, the Prophet forbade following the footsteps of the Jews and the Christians who excessively revered the graves of their prophets to the extent that they devoted acts of worship to such graves and consequently fell into polytheism.

Relevance of the *Hadîth* to the Chapter

The *hadîth* prohibits Muslim from taking graves as places of worship, as did the Jews and the Christians and other people who acted upon innovative heresies.

Lessons Drawn from the *Hadîth*

- It is prohibited to take graves as places of worship, perform prayers at or toward them, or build mosques or domes therein. All such acts lead to polytheism.
- All the ways leading to polytheism must be blocked.
- Allah, Exalted be He, loves in a way that is appropriate for His Majesty.
- Knowing the virtue of the two intimate servants of Allah, Muhammad and Abraham (peace be upon them)
- Abû Bakr is by all means the most virtuous one in the Muslim nation.
- This *hadîth* gives an implication to appoint Abû Bakr as the first Caliph of the Prophet (PBUH).



Commenting on the above-mentioned *hadîths*, **Shaykhul-Islâm Ahmad Ibn Taymiyah** said:

> *"Immediately before his death, the Prophet (PBUH) forbade Muslims to take graves as places of worship, and cursed those who committed this grave sin. Similarly, performing prayer at the graves takes the same ruling even if no mosque is built, and this is the meaning of 'Â'ishah's statement which provides, 'But it was feared that it may be taken as a place of worship', for the Companions were never to build a mosque at the grave of the Prophet (PBUH)."*

Also, any place in which prayer is established is called a mosque, as stated in the *hadîth* that reads:

> *"... and the earth has been made for me (and my followers) as a place for prayer and an object for purification."*[4]

Keywords and Phrases

- **The Prophet (PBUH) forbade Muslims to take graves as places of worship:** This prohibition is stated in the aforementioned *hadîth* narrated by Jundub Ibn 'Abdullâh (may Allah be pleased with him).
- **And cursed those who committed this grave sin:** This is according to the above-mentioned *hadîth* narrated by 'Â'ishah (may Allah be pleased with her).
- **Even if no mosque is built there:** The mere performance of prayers at graves is prohibited even if no mosques are erected.
- **But it was feared that it may be taken as a place of worship:** Though no mosque was erected at the Prophet's grave, it was feared that the grave might be taken as a place for offering prayers. Therefore, the Prophet (PBUH) was buried inside his home. Such a justification was provided by 'Â'ishah (may Allah be pleased with her).
- **For the Companions were never to build a mosque at the grave of the Prophet (PBUH):** It means that the Companions recognized the Prophet's prohibition and abomination and were therefore alert not to establish a mosque at his grave. The implied meaning of the phrase is that the Companions realized that building a mosque at a grave is prohibited.

- **Any place, in which prayer is established, is called a place of worship:** Any place in which a prayer may be performed is called a mosque even if such a prayer was offered there accidentally.
- **As stated in the *hadîth* that reads,** "*... and the earth has been made for me (and my followers) as a suitable place for prayer and an object for purification.*": Making mention of this *hadîth*, Ibn Taymiyah intends to substantiate the last point he raised. According to this *hadîth*, the Prophet (PBUH) refers to the earth as a pure place in which one is permitted to perform prayer. However, such places which are not pure or where Muslims are not allowed to perform prayer are not subject to the legal ruling included in the *hadîth*.



Ahmad related, with an acceptable chain of transmission, that Ibn Mas'ûd (may Allah be pleased with him) narrated:

> "*Among the worst people are those who will be overtaken by the (Last) Hour while they are still alive, and those who take the graves as places of worship.*"[5]

(It is also related by Abû Hâtim in his authentic compilation of *Hadîth*)

Keywords and Phrases

- **Those who will be overtaken by the (Last) Hour:** Those who will be alive at the emergence of the portents of the Hour, such as the emergence of the Giant Beast that will talk to people and the rise of the sun from the west.
- **And those who take the graves as places of worship:** Those who pray at or toward the graves.

General Meaning of the *Hadîth*

In the sight of the Prophet (PBUH), the worst creatures are those who will be alive when the major signs of the Day of Judgment appear, and those who establish prayers at or toward the graves and erect domes therein. Thus, the Prophet (PBUH) warns his nation against taking his grave and the graves of the righteous people in general as places of worship, which was the practice of such evil people.

Relevance of the *Hadîth* to the Chapter

The Prophet warns his nation against taking graves as places for offering prayers or as sources of blessings since such an act ultimately leads to the perpetration of polytheism.

Lessons Drawn from the *Hadîth*

- Muslims are warned against performing prayers at tombs, for such an act ultimately leads to polytheism.
- Whoever takes the grave of a righteous person as a place of worship is deemed of the worst creatures even if he intends to draw nearer to Allah.

- The Day of Judgment will occur when the earth is inhabited by the worst creatures only.
- Muslims are warned against any act, form or means leading to polytheism even if the intention of the perpetrator of such acts or forms apparently seems sound.

Endnotes

1 Al-Bukhârî (427), Muslim (528), and Ahmad (6/51).
2 Al-Bukhârî (435) and Muslim (531).
3 Muslim (532).
4 Al-Bukhârî (335) and Muslim (521).
5 Ahmad in his book (*Al-Musnad*), and Ibn Hibbân in his compilation of authentic *hadîths* (340) grading it a *sahih* (authentic) *hadîth*.



Excessive Reverence for the Graves of the Righteous is Tantamount to Idolatry

Imâm Mâlik related in his collection of *Hadîth* entitled *Al-Muwatta'* that the Prophet (PBUH) said:

> *"O Allah! Do not let my grave be an idol that is worshipped. Allah's wrath is immense upon the people who take the graves of their prophets as places of worship."*[1]

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author warns Muslims against showing excessive reverence for the graves of the righteous, for it contradicts true belief and eventually leads to polytheism, when the dead person is worshipped besides Allah.

Imâm Mâlik

The full name of Imâm Mâlik is Mâlik Ibn Anas Ibn Mâlik Ibn Abû 'Âmir Al-Asbahî. He was the Imâm of Medina and one of the four well known founders of the major Islamic schools of law. He died in 179 A.H.; may Allah have mercy on him.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) asked his God not to let his grave be hallowed as an idol, for he was afraid that his nation might excessively revere his grave as the Jews and the Christians did to their prophets. This happened when they fell into polytheism by turning the graves of their prophets into idols worshipped besides Allah. In addition, the Prophet (PBUH) explained that this act of polytheism was the reason for which Allah's wrath and curse was incurred upon the Jews and the Christians.

Relevance of the *Hadîth* to the Chapter

This *hadîth* proves that showing excessive reverence for the graves renders them idols worshipped besides Allah, for the Prophet (PBUH) said:

"O Allah! Do not let my grave be an idol that is worshipped..."

The Prophet, further, explained the meaning of worship saying:

"...who take the graves of their prophets as places of worship."

Lessons Drawn from the *Hadîth*

- ❖ Excessive reverence for the Prophet's grave may render it analogous to idols worshipped besides Allah.
- ❖ Taking graves as places of worship is a form of excessive reverence, which eventually leads to polytheism.
- ❖ Allah gets wrathful in a way appropriate for his Majesty.



Commenting on the verse that reads, ***"So have you considered Al-Lât and Al-'Uzzâ?"*** (Qur'ân: An-Najm: 19), Mujâhid said:

> *"Al-Lât was a man who used to mix sawîq (a meal made of the flour of wheat and barley) and when he died, people devoted themselves to his grave."*
>
> (Reported by Ibn Jarîr)

Abul-Jawzâ' reported that Ibn 'Abbâs said, *"Al-Lât was a man who used to mix sawîq for the pilgrims."*

Muhammad Ibn Jarîr At-Tabarî

Muhammad Ibn Jarîr At-Tabarî is an Imâm, a prolific compiler of *hadith*, and a well-known exegete of the Noble Qur'ân. He died in 310 A.H.; may Allah have mercy on him.

Mujâhid Ibn Jabr

Mujâhid Ibn Jabr was trustworthy and a great exegete of the Noble Qur'ân. He studied under Ibn 'Abbâs and others and died in 104 A.H.; may Allah have mercy on him.

Abul-Jawzâ'

The full name of Abul-Jawzâ' is Aws Ibn 'Abdullâh Ar-Rab'î. He was trustworthy and a well-known scholar. He died in 83 A.H.; may Allah have mercy on him.

Relevance of the Tradition to the Chapter

The tradition indicates that worshipping Al-Lât started with showing excessive reverence for his grave. Then, people sculptured an idol and adored it besides Allah.



Ibn 'Abbâs (may Allah be pleased with them) said:

"The Prophet (PBUH) cursed the women who visit graves and those who take them as places of worship and put lights therein."[2]

(Related by the Compilers of the Sunan)

Keywords and Phrases

- **The Compilers of the Sunan:** 'Sunan' refers to the compilations of the Prophetic traditions, which are mainly concerned with the normative practices of the Prophet and jurisprudential subjects. The four compilers of *Sunan* are Abû Dâwûd Ibnul-Ash'ath, Ibn Mâjah, At-Tirmidhî and An-Nasâ'î. An-Nasâ'î did not, however, relate this *hadîth*.
- **Put lights:** It refers to the tradition of some people who used to light lamps near graves.

General Meaning of the *Hadîth*

The Prophet (PBUH) curses those women who frequently visit graveyards without behaving properly according to Islamic morals. Such women may wail over the dead or show impatience. They may also be improperly dressed and thus seduce men. In addition, the Prophet (PBUH) cursed those who take graves as places of worship or use lamps to light them. Such practices connote an exaggeration of revering the dead and may thus lead to polytheism.

Relevance of the *Hadîth* to the Chapter

According to the *hadîth*, it is prohibited to decorate graves since they may be turned into hallowed memorials.

Lessons Drawn from the *Hadîth*

- It is prohibited to decorate graveyards or take them as places of worship. Such practices ultimately lead to polytheism.
- It is prohibited to put lights in graves.
- Showing excessive reverence for tombs is a grave sin.

❖ The main reason behind the prohibition of offering prayers at the graves is blocking all possible avenues leading to polytheism. The prohibition of offering prayers at these places is not, however, due to their relative impurity. This is because the Prophet (PBUH) coupled the practice of taking tombs as places of worship with that of lighting them, and cursed both practices. Cursing those who light tombs is by no means for the uncleanness of tombs. Thus, cursing those establishing prayer at them is similarly not for the uncleanness.

Endnotes

1 Mâlik in his *Muwatta'* (85), and Ahmad in *Al-Musnad* (2/246).
2 Abû Dâwûd (3236), At-Tirmidhî (320), Ibn Mâjah (1575), and Ahmad in *Al-Musand* (1/229, 287, 324, and 337).



The Prophet and Blocking All Avenues Impairing Monotheism

Allah, Exalted be He, says:

> *"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer, (he is) concerned over you (i.e., your guidance) and to the believers is kind and merciful."* (Qur'ân: At-Tawbah: 128)

Relevance of the Chapter to the Book of *Tawhîd*

Up till now, the author demonstrated some examples of the Prophet's endeavors to protect the purity of Muslim belief. In this chapter, he demonstrates the Prophet's most remarkable efforts in this regard.

Keywords and Phrases

- **Come to you:** The addressees here are the Arabs.
- **From among yourselves:** It refers to the Prophet Muhammad (PBUH) who emerged from among the Arabs and spoke their tongue.
- **Concerned over you:** The Prophet (PBUH) was so concerned to guide his people to goodness in both this life and the Hereafter.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, reminded His servants that He, out of His favor, had sent for them a great Messenger, from among themselves, who spoke their own language and felt so grieved for their sufferings. Moreover, he was so concerned to guide them to the straight path, so they would obtain benefits in this life and in the Hereafter, and was further so merciful to the believers in particular.

Relevance of the Qur'anic Verse to the Chapter

The attributes ascribed to the Prophet (PBUH) give an explicit indication that he strictly warned his nation not to approach polytheism, which is the gravest of all sins. Thus, the greatest purpose of his mission as a Prophet was to protect the purity of Muslim belief.

Lessons Drawn from the Qur'anic Verse

- The Prophet (PBUH) warned his nation against approaching any act or form of polytheism and, moreover, blocked all avenues leading to it.
- Allah bestowed a great favor upon the Arabs by sending this gracious Messenger from among them.
- The Qur'anic verse highly praised the Prophet's ancestries, who are reckoned among the noble tribes of the Arabs.
- The Prophet was depicted as retaining compassion and mercy toward his nation.
- The verse implies the Prophet's harshness toward the unbelievers and the hypocrites.



Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Do not make your homes as graves, and do not make my grave a place of festivity, but invoke blessings on me, for your blessings reach me wherever you may be."*[1]

(Related by Ahmad and Abû Dâwûd with a good chain of trustworthy transmitters)

Keywords and Phrases

- **Do not make your homes as graves:** Do not refrain from offering some devotional acts at your homes, such as supererogatory prayers, supplicating Allah and reciting the Noble Qur'ân, in order not to make them void of worship like the graves.
- **And do not make my grave a place of festivity:** Do not take my grave as a place haunted for offering prayers and supplications therein.
- **For your blessings reach me wherever you may be:** Whether you are near or far from my grave, your blessings reach me, and thus you need not pay frequent visits to my grave.

General Meaning of the *Hadîth*

Since the prohibition of establishing prayers at the graves has been settled, the Prophet (PBUH) commands Muslims not to make their homes like graves by abstaining from offering some devotional acts therein. Supererogatory acts offered at homes may include performing supererogatory prayers, supplicating Allah and reciting the Noble Qur'ân. To keep his nation far away from polytheism, the Prophet (PBUH) forbids them to pay frequent visits to his grave or gather therein to supplicate and get nearer to Allah. In addition, the Prophet (PBUH) commands the believers to constantly ask Allah to confer His blessings and peace on him wherever they are; as such a supplication reaches him, whether supplicants are near or far. Therefore, there is no need for haunting the grave of the Prophet (PBUH).

Relevance of the *Hadîth* to the Chapter

This *hadîth* decisively prohibits polytheism in addition to all avenues and causes leading to it. The Prophet (PBUH) prohibits Muslims from performing prayers or congregating for worship at his grave, or even paying it frequent visits, for such practices ultimately entail polytheism.

Lessons Drawn from the *Hadîth*

- All avenues leading to polytheism must be blocked. Therefore, establishing prayers at the graves, and showing excessive reverence for the Prophet's grave by gathering there or paying it frequent visits are prohibited.
- Wherever a Muslim may be, it is commendable to invoke Allah's blessings and peace upon the Prophet (PBUH).
- Drawing nearer to the Prophet's grave is not a meritorious act of devotion.
- Muslims are prohibited to go on a journey solely for the sake of visiting the grave of the Prophet (PBUH).
- The Prophet (PBUH) exerted great endeavors for the sake of protecting the purity of Muslim faith.



'Alî Ibnul-Husayn reported that he saw a man who used to get into a niche near the grave of the Prophet (PBUH) in order to supplicate. Thereupon, 'Alî Ibnul-Husayn prevented that man from doing so, and said:

> *"Shall I not relate to you a hadith which I heard from my father who reported it on the authority of my grandfather that the Messenger of Allah (PBUH) said, 'Do not make my grave a place of festivity, nor your homes as graves; invoke blessings on me, for your blessings reach me wherever you may be.'"*
>
> (Related in Al-Mukhtârah)

'Alî Ibnul-Husayn (the Sub Narrator)

The full name of the sub-narrator is 'Alî Ibnul-Husayn Ibn 'Alî Ibn Abû Tâlib. He was nicknamed as Zaynul-'Âbidîn, and was the most virtuous one from among the Successors of the Companions. He died in 93 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Al-Mukhtârah:** A collection of the acceptable *hadîths*, which meet the conditions stipulated by Al-Bukhârî and Muslim but not included in their authentic compilations of *Hadîth*. It is compiled by Diyâ'ud-Dîn Muhammad Ibn 'Abdul-Wâhid Al-Maqdisî Al-Hanbalî; may Allah have mercy on him.

Relevance of the *Hadîth* to the Chapter

The *hadîth* affirms the prohibition of haunting the Prophet's grave or the grave of any person for the sake of offering prayers or invocations therein. The reason of this prohibition is that such an action is a form of taking the grave as a place of festivity, which is regarded as one of the avenues leading to polytheism.

Lessons Drawn from the *Hadîth*

- It is prohibited to invoke Allah at the grave of the Prophet (PBUH), so as to protect the purity of Muslim belief.
- It is recommended to forbid the evil and teach the ignorant.

❖ It is forbidden to take a journey solely for the sake of visiting the grave of the Prophet (PBUH).

❖ The only legal purpose of visiting the grave of the Prophet (PBUH) is to greet him (i.e. to ask Allah to confer blessings and peace upon him) Such an act, however, may be offered anywhere.

Endnotes

1 Abû Dâwûd (3042) and Ahmad in *Al-Musnad* (2/367).



Some Muslims Worship Idols...

Allah, Exalted be He, says:

> *"Have you not seen those who were given a portion of the Scripture, who believe in jibt (superstition) and tâghût (false objects of worship)..."* (Qur'ân: An-Nisâ': 51)

Relevance of the Chapter to the Book of *Tawhîd*

Having demonstrated the prerequisites of monotheism and acts contradicting it or impairing its perfection, the author in this chapter affirms that polytheism is committed by some Muslims. This chapter is thus intended for disproving the fallacies of the idol-worshippers, who commit some acts of polytheism, and claim that polytheism can never occur in the Muslim nation as long as Muslims verbally proclaim that there is no deity but Allah and that Muhammad is the Messenger of Allah.

Keywords and Phrases

- **Idol:** Any image, tomb or person used as an object of worship.
- **Those who were given a portion of the scripture:** The Jews and the Christians
- ***Jibt*:** It is an Arabic word which refers to idols, soothsayers and sorcerers.
- ***Tâghût*:** It is originally taken from the Arabic verb, '*Tagha*' meaning 'to exceed proper limits.' Contextually it refers to Satan and to whoever exceeds the legal limits.

General Meaning of the Qur'anic Verse

By exclaiming and reprimanding the degrading status of the Jews and the Christians, Almighty Allah asks His Prophet (PBUH) to consider the case of the Jews and the Christians. Though they were given a portion of the divine scripture in which both the truth and the falsehood were clearly demonstrated, they still believe in falsehood such as idolatry, soothsaying, and sorcery in submission to the satanic insinuations.

Relevance of the Qur'anic Verse to the Chapter

Since those given a portion of the Scripture believe in *jibt* and *tâghût*, then it does not seem far-fetched that some Muslims, who were given the Noble Qur'ân, worship *jibt* and *tâghût*. Moreover, the Prophet (PBUH) assured Muslims that there would be among his nation some people who would follow in the footsteps of the Jews and the Christians, and approve of their practices even if these Muslims may be averse to such practices and aware of their falsity.

Lessons Drawn from the Qur'anic Verse

- ❖ Like the Jews and Christians, there are among the Muslims those who worship idols.
- ❖ It is not necessary to practice *jibt* and *tâghût* to be held a disbeliever. The mere acceptance of such practices, turns a person to disbelief, even though he abhors them.
- ❖ Disbelieving in *jibt* and *tâghût* is an obligation according to all divine scriptures.
- ❖ The Muslim is duty bound to put what he learns into practice, otherwise, he will be like the Jews and the Christians.



Allah, Exalted be He says:

> ***"Say, 'Shall I inform you of (what is) worse than that as penalty from Allah? (It is that of) those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of ṯâghût. Those are worse in position and further astray from the sound way.'"*** (Qur'ân: Al-Mâ'idah: 60)

Keywords and Phrases

- **Say:** The one addressed here is the Prophet Muhammad (PBUH).
- **(What is) worse than that:** What is worse than your false accusation of the Prophet and his followers, as you said about them, "Never have we seen worse than you".
- **Whom Allah has cursed:** Those whom Allah destined to be deprived of His Mercy.
- **And with whom He became angry:** This wrath will never be followed by gratification.
- **And made of them apes:** It refers to the Sabbath-breakers from among the Jews, whom Allah transformed into apes.
- **And pigs:** The disbelievers from amongst the people who asked Jesus if Allah could send down for them a table (spread with food). Some scholars maintain that the youth among the Sabbath-breakers from among the Jews were transformed into apes, whereas the aged among them were transformed into pigs.
- **And slaves of ṯâghût:** Some of them worshipped Satan as they yielded to his insinuations.

General Meaning of the Qur'anic Verse

Allah commands His Prophet (PBUH) to ask the People of the Scriptures, who have taken the Islamic religion in ridicule and amusement, if they would like to know the features of those who would face the worst penalty in the Hereafter. Such people are the cursed, those worthy of Allah's wrath, they were visibly transformed into apes and pigs and invisibly subjected to Satan's insinuation. Such attributes are, surely, typical of the People of the Scriptures and those who follow their steps.

Relevance of the Qur'anic Verse to the Chapter

Since there were among the People of the Scriptures those who worshipped *tâghût* besides Allah, some of the Muslim nation do the same.

Lessons Drawn from the Qur'anic Verse

- Some of the Jews and the Christians worshipped *tâghût*, and likewise, some Muslims commit similar acts of polytheism.
- It is legitimate to argue with the patrons of falsehood and to disclose their defects, in case they falsely accuse the people of truth.
- People are rewarded according to their deeds.
- Allah gets angry and curses the disobedient.
- Obeying Satan by following his whispers is one of the sources of polytheism.



Allah, exalted be He says:

> *"...Said those who prevailed in the matter, 'We will surely take (for ourselves) over them a masjid.'"* (Qur'ân: Al-Kahf: 21)

Keywords and Phrases

- **Those who prevailed in the matter:** Those of influence who forced their opinion after the death of the Companions of the Cave, and decided to take their grave as a place of worship.
- **Masjid:** The grave of the Companions of the Cave was taken as a place of worship and people sought the blessings of those buried therein.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, denounced those who forced their opinion after the death of the Companions of the Cave and decided to take their grave as a place of worship so that people would pray and seek the blessings of the deceased buried therein.

Relevance of the Qur'anic Verse to the Chapter

This verse indicates that some of the Muslim nation will build mosques at the graves of the righteous, just as the previous nations used to do.

Lessons Drawn from the Qur'anic Verse

❖ It is prohibited to build mosques at the graves of righteous persons. Such an act ultimately entails polytheism.

❖ Like the previous nations, some among the Muslims build mosques at the graves.

❖ Muslims are warned against showing excessive reverence for the righteous.

❖ Building mosques at the graves of righteous persons is an act of excessive reverence.



Abû Sa'îd Al-Khudrî (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) said, 'You will follow the ways of those (nations) before you, just as a tail of an arrow resembles another that even if they were to go into a hole of a Dabb, you too would go there.' They (the Companions) said, 'O Messenger of Allah! Do you mean the Jews and the Christians?' He replied, '(If not them,) then whom?'."[1]

(Related by Al-Bukhâri and Muslim)

Keywords and Phrases

- **If they were to go into a hole of a Dabb, you too would go there:** It means that even if the Jews and the Christians went into a hole of a Dabb despite its narrowness, you would follow in their footsteps due to your blind imitation of your predecessors.

General Meaning of the *Hadîth*

The Prophet (PBUH) affirmed that his Muslim nation would blindly follow in the footsteps of the Jews and the Christians even in trifles, just as a tail of an arrow resembles another. In addition, He (PBUH) gave a more exact description of such a blind imitation by stating that if the Jews or the Christians were to do a trivial or a strange thing, some Muslims would follow in their footsteps.

Relevance of the *Hadîth* to the Chapter

This *hadith* proves that acts of polytheism are committed by some people in Muslim nation, as they used to be committed by people of the previous nations. Thus, there will be in the Muslim nation some people who will follow the footsteps of the previous nations who committed such sins.

Lessons Drawn from the *Hadîth*

- For imitating the ways of the previous nations, many among the Muslims usually fall into polytheism.

- This *hadîth* is a proof of the prophethood of Muhammad (PBUH), as he foretold what would happen long after his death, and it has already occurred exactly as the Prophet (PBUH) maintained.
- Muslims are warned against imitating the unbelievers.
- Muslims are warned against the sins committed by the previous nations, especially those of polytheistic nature.



Thawbân (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) said, 'Allah folded the earth for me, and I saw its east and west, and the dominion of my nation will reach as far as the earth was folded for me. The two treasures, the red and the white, will be given to me. I invoked my God that He may not destroy my nation by a widespread famine, and not give sovereignty over them to an enemy who destroys them in large numbers except from themselves. My God said, 'O Muhammad! Whenever I issue a decree, it is not withdrawn. I promise you for your nation that I will not destroy it by a widespread famine, and I will not give sovereignty over them to an enemy not from among themselves who exterminates them in large numbers, even if all the people from the different parts of the world join hands against them unless they kill each other, and take one another as captives.' "[2]

The same *hadîth* is related by Al-Barqânî in his authentic book of *Hadîth*, with the following addition:

"...I fear for my nation the misleading Imâms (rulers); and if they are afflicted with using the sword among themselves (killing each other), it will not be removed from them until the Day of Resurrection. The Hour will not be established until a tribe of my nation follows the polytheists and groups of my nation worship idols. There will be thirty liars in my nation, each one claiming that he is a prophet, though I am the Seal of the prophets; no prophet will come after me. But a group of my nation will always hold to the truth, remain triumphant, and cannot be harmed by their opponents until there comes the command of Allah, Blessed and Exalted be He."

Thawbân (the Narrator)

Thawbân was the freed slave of the Prophet (PBUH). He accompanied the Prophet (PBUH) in his lifetime, and when the Prophet (PBUH) died, he lived in Syria and died in Homs in 54 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Allah folded the earth for me:** Allah displayed the earth for the Prophet (PBUH) in a compact size and enabled him to see the dominion of his nation from east to west.
- **The red treasure and the white treasure:** The former referred to gold. It belonged to Caesar; king of the Romans. The latter consisted of diamond and silver and belonged to Chosroes; king of the Persians.
- **Misleading Imâms:** Rulers, scholars and devoted worshippers, who are usually taken as models by common people.
- **If they are afflicted with using the sword among themselves:** In case they fall a prey to dissension, killing and conflict, they will never cease killing each other.
- **Until there comes the Command of Allah:** The Command of Allah refers to the nice wind which will blow immediately before the Day of Resurrection. It will take the souls of the believers.

General Meaning of the *Hadîth*

The *hadîth* illuminates a number of significant issues and relates a true incident. The Prophet (PBUH) related that Allah, Glorified be He, displayed the earth for him in a compact form so that he could see the dominion of his nation from east to west. This statement came true when the dominion of the Muslim nation reached the most distant parts of the east and the west. The Prophet also asserted that he would be granted the two treasures, and that had already become true as his nation laid hands on the possessions of Chosroes and Caesar including all their gold, diamond, and silver. Moreover, he (PBUH) invoked Allah not to destroy his nation by a widespread famine, or to give sovereignty over them to an enemy (from not among themselves) who would exterminate them in large numbers. He (PBUH) stated that His God promised to fulfill his first petition, but stipulated that Muslims must eschew dissension, and keep away from fighting each other, in order to fulfill the second petition. But if they fall into dispersion and kill one another, they will be dominated by their enemies; and this has already come true.

The Prophet (PBUH) feared the bad influence of the devious leaders and scholars, who are always followed by common people. Then, the Prophet (PBUH) stated that once the Muslims fall into dispute and become in conflict with each other, they will suffer dissension until the Day of Judgment; and this

has already come true. The Muslim nation has been afflicted with dissension and conflict ever since 'Uthmân Ibn 'Affân was murdered. In addition, the Prophet (PBUH) stated that some of his nation would follow the polytheists and live in their homeland, and others would convert to polytheism, which has already come true, as tombs, trees and stones have been worshipped.

Furthermore, the Prophet (PBUH) foretold the emergence of thirty impostors who would claim prophethood. At the end of this *hadîth*, the Prophet (PBUH) gave a glad tiding that despite all these calamities; a small communion of his nation would remain steadfast in their adherence to Islam without being affected by their enemies' machinations.

Relevance of the *Hadîth* to the Chapter

In this *hadîth*, the Prophet (PBUH) foretold that some groups of his nation would worship idols. The *hadîth* thus disproves the fallacies of some people who deny the fact that some Muslims act upon polytheism.

Lessons Drawn from the *Hadîth*

- Some among the Muslim nation commit acts of polytheism, which refutes the allegations of those who claim otherwise.
- The Prophet (PBUH) foretold some events that have already come true, which is a clear proof of his prophethood.
- The Prophet (PBUH) had deep sympathy toward his nation, and he invoked Allah requesting some favors for them; the greatest of which is to keep faith pure. He, further, had fears of all that would cause harm to his nation; the gravest of which is falling into polytheism.
- Muslims are greatly warned against dissensions and devious leaders.
- Muhammad (PBUH) is the seal of the prophets.
- This *hadîth* gives two glad tidings: firstly, the truth cannot be completely overcome; and secondly, a group of Muslims remains steadfast in adherence to Islam without being affected by whoever opposes or fights them until the Day of Resurrection.

Endnotes

1 Al-Bukhârî (3456) and Muslim (2669).
2 Muslim (2889).



Sorcery

Allah, Exalted be He, says:

> ***"But they (i.e., the Children of Israel) certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share."*** (Qur'ân: Al-Baqarah: 102)

He, further, says:

> ***"...who believe in jibt (superstition) and ṯâghût (false objects of worship)."*** (Qur'ân: An-Nisâ': 51)

'Umar Ibnul-Khaṯṯâb (may Allah be pleased with him) said:

> *"The word 'jibt' refers to sorcery, whereas the word 'ṯâghût' refers to Satan."*

Jâbir (may Allah be pleased with him) said:

> *"The word 'ṯâghût' refers to the soothsayers assisted by devils. The soothsayers of each tribe were supported by a devil."*

Relevance of the Chapter to the Book of *Tawhîd*

Since sorcery is an act of polytheism, the present chapter is devoted to elaborate on it and warn Muslims against its consequences.

Keywords and Phrases

- **Sorcery:** Charms, incantations, drugs, smokes or knots which have effects on hearts and bodies and may cause disease, death or dissensions between the two spouses.
- **But they (i.e., the Children of Israel) certainly knew:** The Jews, who prefer practicing sorcery to following the Messengers of Allah.
- **Whoever purchased it (i.e., magic):** Those who adopt sorcery instead of following the religion of Allah.
- ***Jibt:*** It is an Arabic word, which originally refers to idols, sorcerers and soothsayers. 'Umar's interpretation provides one of its connotations.
- ***Tâghût:*** It is originally taken from the Arabic verb, '*Tagha*' meaning 'to exceed proper limits.' Contextually it refers to Satan and whoever exceeds the legal limits. Jâbir's interpretation provides one of its meanings.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, enunciates that the Jews who prefer practicing sorcery to following the Messengers and believing in Allah, know well that whoever does so will not have any share in the Hereafter. In the second verse, Allah, Exalted be He, states that the Jews believe in the *jibt*, which includes sorcery.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses provide a proof of the prohibition of practicing sorcery, and regard it as a type of *jibt*.

Lessons Drawn from the two Qur'anic Verses

- ❖ It is prohibited to practice sorcery.
- ❖ A sorcerer is legally regarded as a disbeliever.
- ❖ The Qur'anic verses imply a strict threat to those who turn away from Allah's Book, and follow other laws.
- ❖ Sorcery is an act of polytheism, as it implies seeking the devils' help and being attached to them.



Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Avoid the seven great destructive sins." It was said, 'O Messenger of Allah! What are they?' He said, "Committing polytheism, practicing sorcery, killing the life which Allah has forbidden except for a legal right, consuming usury, eating up an orphan's wealth, fleeing from the battlefield at the time of fighting, and accusing innocent, chaste and believing women (of adultery)."*[1]

Keywords and Phrases

- **Destructive sins:** These sins are called destructive since they perish their perpetrators both in this life and the life to come.
- **Polytheism:** It consists in setting false deities as rivals to Allah by imploring, invoking or revering them.
- **Consuming usury:** All possible means of consuming unlawful usurious interests.
- **Eating up an orphan's wealth:** All means of devouring the orphan's property. The Orphan is defined as the child who loses his or her father before reaching puberty.

General Meaning of the *Hadîth*

The Prophet (PBUH) commands his followers not to approach seven deadly sins. Upon being inquired about them, the Prophet (PBUH) mentioned polytheism first for it is the gravest sin. The second sin is sorcery, and then comes killing the soul which Allah has forbidden to be killed except by a legal warrant. The fourth and fifth sins are making use of usury by any means, and devouring the orphan's property. Fleeing from the battlefield at the time of fighting, and accusing the free chaste women of committing adultery are the sixth and seventh sins highlighted in this *hadîth*.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a proof of the prohibition of practicing sorcery. It further regards it as one of the deadly sins.

Lessons Drawn from the *Hadîth*

- The prohibition of polytheism, which is the gravest major sin.
- The prohibition of practicing sorcery, which is one of the deadly major sins. Such deadly sins ultimately result in apostasy.
- The prohibition of committing a legally unwarranted murder
- Killing is permissible once it is warranted, such as in case of retaliation, apostasy and adultery committed by (previously) married people.
- The prohibition of usury, and its gross dangers
- The prohibition of eating up the orphan's property
- The prohibition of fleeing from the battlefield at the time of fighting
- The prohibition of false accusation of adultery or sodomy.
- Accusing the unbelievers of adultery is not included in the major sins.



Jundub narrated:

"The prescribed punishment of a sorcerer is a stroke with the sword."

(Related by At-Tirmidhî who graded it as *a hadîth mawqûf*)[2]

Bajâlah Ibn 'Abadah narrated:

"'Umar Ibnul-Khattâb sent us a message reading, 'Kill every sorcerer and every sorceress.' Thereupon, we killed three sorcerers.'"[3]

Hafsah (may Allah be pleased with her) gave an order to kill one of her slave girls who bewitched her, and this slave girl was thus executed[4]. In addition, it is related that Jundub did the same.

According to Ahmad Ibn Hanbal, The execution of sorcerers is authentically reported from three Companions; namely 'Umar, Hafsah and Jundub (may Allah be pleased with them all).

Keywords and Phrases

- **A stroke with the sword:** It means that he must be killed.
- ***Hadîth mawqûf*** **(Discontinued** ***Hadîth*****):** It is a report traced back to a Companion of the Prophet (PBUH).

Relevance of the *Hadîth* and Reports to the Chapter

The above-mentioned reports signify that killing is the prescribed penalty of a sorcerer. This indicates the enormity of practicing sorcery, which is one of the major sins.

Lessons Drawn from the Traditions

- ❖ Killing is the prescribed penalty of practicing sorcery, without calling the sorcerer to repent.
- ❖ As sorcery was practiced in the era of 'Umar (may Allah be pleased with him), it has been much more widely practiced ever since.

Endnotes

1 Al-Bukhârî (2766), Muslim (89), and Abû Dâwûd (2874).
2 At-Tirmidhî (1460), Al-Bayhaqî in his compilation entitled *As-Sunan Al-Kubrâ* (*The Greatest Compilation of Sunan*) (8/136), and Al-Hâkim in *Al-Mustadrak* (4/360).
3 Al-Bukhârî (3156) and Ahmad in *Al-Musnad* (1/190).
4 Mâlik in *Al-Muwatta'* (2/872).



Forms of Sorcery

Qatan Ibn Qabîsah related on his father's authority that he heard the Prophet (PBUH) saying:

> *"Indeed 'Iyâfah (releasing some birds to foretell the future), tarq (practicing geomancy), and At-Tiyarah (believing in evil omen) are acts of jibt."*[1]

'Awf said, "*'Iyâfah means driving birds away, whereas tarq is divination by means of lines and figures.*"

Al-Hasan Al-Basrî said, *"Jibt is the voice of devils."*

(Related with a acceptable chain of transmission)

The abovementioned *hadîth* is also related by Abû Dâwûd, An-Nasâ'î and Ibn Hibbân in his authentic book.

Relevance of this Chapter to the Book of *Tawhîd*

In the previous chapter, we tackled the legal ruling regarding sorcery. In the present chapter, we are going to elaborate on some of its forms. Such forms are widely practiced and mistaken for miracles produced by righteous people. Moreover, people commit polytheism by worshipping those who produce such abominable practices.

'Awf Ibn Abû Jamîlah

'Awf Ibn Abû Jamîlah was known as 'Awf Al-A'râbî, and was a trustworthy transmitter of *Hadîth*. 'Awf's father is Qabîsah Ibnul-Mukhâriq Al-Hilâlî. He was a renowned Companion.

Keywords and Phrases

- **Releasing some birds:** The Arab pagans used to release birds in the sky. If such birds take a specific direction, they have good omens. They also used to see good or bad omens on grounds of the birds' names and sounds.
- **Acts of Jibt:** Acts and forms of sorcery
- **Drawing lines on earth:** Geomancers claimed their ability to foretell the unseen events of the future by drawing lines and figures on sand.
- **Jibt is the voice of devils:** It refers to one form of *Jibt*, namely listening to musical instruments.

Relevance of the *Hadîth* to the Chapter

The *hadîth* affirms that foretelling events by releasing birds or by means of geomancy and believing in evil omen are manifestations of *jibt*, which is antithetical to the concept of monotheism in Islam.

Lessons Drawn from the *Hadîth*

- ❖ It is prohibited to claim the knowledge of the unseen, since such an act contradicts the concept of monotheism.
- ❖ It is similarly prohibited to believe in evil omens as such a practice either contradicts the concept of monotheism or impairs its perfection.

- It is also prohibited to use musical instruments, for such a practice impairs true obedience to Allah and perfect belief in Him.
- All means of diversion such as singing and music are considered the voices of Satan, which mislead people from the straight path of Allah.



Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"If anyone acquires any knowledge of astrology, he acquires a branch of sorcery. He gets more as long as he continues to do so."*[2]
>
> (Related by Abû-Dâwûd)

Keywords and Phrases

- **He gets more as long as he continues to do so:** The more he acquires such knowledge, the more sins he commits, or it means that the more a man acquires the knowledge of astrology, the more he acquires branches of sorcery.

General Meaning of the *Hadîth*

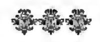
In this *hadîth*, the Prophet (PBUH) gives an implied warning that whoever gains knowledge of any branch of astrology incurs the same sin of learning a branch of sorcery. Moreover, the more he gains knowledge of astrology, the more he gets acquainted with sorcery; because astrology is an act of foretelling the future, which is solely known by Allah.

Relevance of the *Hadîth* to the Chapter

In this *hadîth*, the Prophet (PBUH) stressed that astrology is a type of sorcery.

Lessons Drawn from the *Hadîth*:

- It is prohibited to practice astrology, which is defined as the study of the positions and aspects of celestial bodies in the belief that they have an influence on the course of natural earthly occurrences and human affairs, as it is an allegation of knowing the unseen.
- Astrology is a form of sorcery, which contradicts sound belief.
- The more a person learns about astrology, the more he gets acquainted with sorcery.



Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Whoever ties a knot and then blows in it (with the purpose of harming others) commits an act of sorcery, and whoever practices sorcery commits an act of polytheism, and whoever attaches an amulet will be left to its control."*[3]
>
> (Related by An-Nasâ'î)

Keywords and Phrases

- **Whoever ties a knot and blows in it:** Those who practice witchcrafts by tying knots and blowing dribbles into them.
- **Whoever practices sorcery commits an act of polytheism:** Since sorcery is originally based on acts of polytheism such as seeking the aid of devils, it ultimately entails polytheism.

General Meaning of the *Hadîth*

According to the *hadîth*, the Prophet (PBUH) warned his followers against one form of sorcery by demonstrating its legal ruling. He (PBUH) enunciates that tying knots and blowing dribbles into them is one of the common practices of sorcery. When a sorcerer intends to practice a supernatural power over others by means of witchcraft, he ties a number of knots with thread and blows each knot until his purpose of sorcery is accomplished. Then, the sorcerer's malignant self gets adapted with such malicious practices and seeks the assistance of spirits. By blowing knots and with the assistance of spirits, a sorcerer manages to use supernatural powers over others and harm them according to what is predestined.

Relevance of the *Hadîth* to the Chapter

This *hadîth* demonstrates one form of sorcery, namely, sorcery by blowing knots, which is also called the casting of spells.

Lessons Drawn from the *Hadîth*

- This *hadîth* demonstrates one type of sorcery which is practiced by means of knotting and blowing.

- Sorcery is an act of polytheism, as a sorcerer seeks assistance from spirits and supernatural entities.
- Whoever relies on any person or object besides Allah will be humiliated and let down.



Ibn Mas'ûd (may Allah be pleased with him) narrated, the Messenger of Allah (PBUH) said:

> *"Should I inform you about al-'adh (sorcery)? It is a malicious gossip which creates dissension amongst people.' "*[4]
>
> (Related by Muslim)

Keywords and Phrases

- **Al-'adh:** It is an Arabic word which originally means falsehood, magic and malicious gossip. Contextually it refers to sorcery.
- **Malicious gossip:** The practice of spreading people's private news and talks with the aim of sowing dissension among them.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) cautions his nation against sowing dissension among people by means of malicious gossip. He (PBUH) prefaces the *hadîth* with an interrogative sentence so as to grasp people's attention and be more impressive. He (PBUH) explains that spreading news among people in pursuance of causing mischief and sowing dissension among them is a kind of sorcery, because the influence of such a practice is tantamount to that of sorcery.

Relevance of the *Hadîth* to the Chapter

In this *hadîth*, the Prophet (PBUH) states that malicious gossip is a form of abominable influence on people's affairs.

Lessons Drawn from the *Hadîth*

- Malicious gossip is a type of sorcery, as it causes dissension among people. It breeds the same evil consequences resulting from practicing sorcery.
- This *hadîth* emphasizes the prohibition of malicious gossip, which is classified as a major sin.
- Raising questions to invoke answers is an effective method of teaching.



Ibn 'Umar (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

"Some eloquent speech has the influence of magic."[5]

Keywords and Phrases

- **It has the influence of magic:** Eloquent speech may grasp the hearts of people to the extent that it may turn truth into falsehood or embellish falsehood. Therefore, an ignorant person may be easily influenced by eloquent speech.

General Meaning of the *Hadîth*

The Prophet (PBUH) demonstrates another type of sorcery, namely eloquence, which has a cogent influence on the audience. As a result, an eloquent speech can present falsehood in the form of truth and vice versa. Hence, this *hadîth* censures such a type of magic, which blurs the truth.

Relevance of the *Hadîth* to the Chapter

This *hadîth* highlights a type of sorcery, namely deceptive eloquence.

Lessons Drawn from the *Hadîth*

- ❖ The eloquent speech, which blurs the truth, is a form of influential magic.
- ❖ Such a type of eloquence is severely criticized. Yet, eloquence which substantiates the truth and confutes falsehood, is highly recommended.

Endnotes

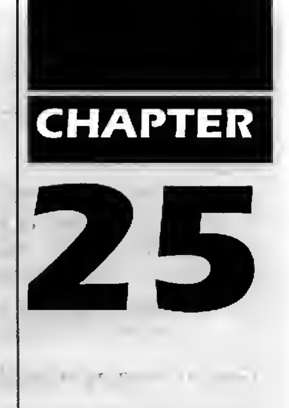
1 Ahmad in his Compilation *Al-Musnad* (3/477), Abû Dâwûd (3907), and Ibn Hibbân in his Compilation *Mawârid Az-Zam'ân (Fountains for the Thirsty)* (1426).

2 Abû Dâwûd (3905), Ibn Mâjah (3726), and Ahamd in his compilation *Al-Musnad* (1/277, 311).

3 This *hadîth* is related by An-Nasâ'î and the last part of it is supported by text-related *hadîths* (i.e. *hadîths* whose wording or meaning is identical to another, but the narrator Companion is different in both.) The text-related *hadîths* are related by At-Tirmidhî (2073), Ahmad (4/310, 311), and Al-Hâkim (4/216).

4 Muslim (2606).

5 Al-Bukhârî (5146) and Muslim (869).



Rulings of Soothsayers...

One of the wives of the Prophet (PBUH) narrated that the Prophet (PBUH) said:

> *"He who visits a soothsayer and asks him about anything, his prayers extending to forty days will not be accepted."*
>
> (Related by Muslim)

Relevance of the *Hadîth* to the Chapter

As soothsayers and the like allege their ability to know the unseen or foretell future events, which is an attribute exclusively belonging to Allah, the author has dedicated this chapter to warning soothsayers and whoever believes them against the severe punishment prepared for them in the Hereafter.

Keywords and Phrases

- **And the like:** Such as astrologers, diviners and geomancers.
- **One of the wives of the Prophet (PBUH) narrated that the Prophet (PBUH) said:** It refers to Hafsah (may Allah be pleased with her) who narrated the aforementioned *hadith*.
- **His prayers extending to forty days will not be accepted:** He will not be rewarded for the prayers offered during the period of forty days.

General Meaning of the *Hadith*

The Prophet (PBUH) highlights the punishment inflicted upon those who haunt a soothsayer for acquiring knowledge about future events, which is only encompassed by Allah. According to the *hadith*, those who haunt soothsayers will not receive rewards for the prayers they offer during a period of forty days. This penalty implies a strict warning and a crystal clear prohibition of such an abominable act, which is one of the gravest sins. A soothsayer is thus, more entitled to receive a severer punishment for his wrongdoing.

Relevance of the *Hadith* to the Chapter

This *hadith* forbids Muslims to go to the soothsayers or the like or believe them, as such an act violates the essence of monotheism.

Lessons Drawn from the *Hadith*

- The prohibition of visiting soothsayers and asking them about the unseen, for this is an act of disbelief.
- The prohibition of soothsaying, as it is regarded a major sin.
- If someone visits a soothsayer without believing him, his prayers will not be accepted for forty days. Moreover, the one who believes a soothsayer is regarded as renouncing what was revealed to Muhammad (PBUH).



Abû Hurayrah (may Allah be pleasedwith him) narrated that the Prophet (PBUH) said:

> *"If anyone visits a soothsayer and believes him in what he says, then he is regarded as disbelieving in what has been revealed to Muhammad (PBUH)."*[1]
>
> (Related by Abû Dâwûd)

Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"If anyone visits a soothsayer and believes him in what he says, then he will be regarded as disbelieving in what has been revealed to Muhammad (PBUH)."*[2]
>
> *(Related by Abû Dâwûd, Ibn Mâjah, At-Tirmidhî, An-Nasâ'î, and Al-Hâkim who judged it as meeting the conditions of Al-Bukhârî and Muslim)*

Abû Ya'lâ related the same *hadîth* as a saying ascribed to Ibn Mas'ûd (may Allah be pleased with him) not to the Prophet (PBUH)[3].

Keywords and Phrases

- **What has been revealed to Muhammad (PBUH):** The Qur'ân and *Sunnah.*

General Meaning of the *Hadîth*

The *hadîth* promises a severe punishment for those who visit soothsayers seeking their help to know the unseen. Whoever commits this grave sin is regarded as renouncing what has been revealed to Prophet Muhammad (PBUH).

Relevance of the *Hadîth* to the Chapter

The *hadîth* stresses the prohibition of visiting soothsayers and threatens those who commit this grave sin.

Lessons Drawn from the *Hadith*

- A Muslim is prohibited to visit soothsayers, ask them about future events or believe their fables. Believing a soothsayer is tantamount to renouncing the Muslim belief.
- It is incumbent upon every Muslim to renounce soothsayers' allegations.
- Visiting a soothsayer and believing him is tantamount to the renunciation of the Muslim belief.
- Soothsaying is an act of polytheism since it is an allegation of knowing the unseen.



`Imrân Ibn Husayn (may Allah be pleased with him) narrated the Prophet (PBUH) as saying:

> *"He is not from us (Muslims) who practices tiyarah or has it practiced for him, who practices soothsaying or asks another person to soothsay for him, and who practices sorcery or asks another person to practice sorcery for him. If anyone visits a soothsayer and believes what he says, he is regarded as disbelieving in what has been revealed to Muhammad (PBUH).*

(Related by Al-Bazzâr with an acceptable chain of transmission. At-Tabarânî related the same *hadîth* with a good chain of transmission on the authority of Ibn `Abbas excluding the last sentence which provides, "*...If anyone visits a soothsayer ...*".)

Al-Baghawî said:

> *"Al-`Arrâf (soothsayer) is a name for the one who pretends to reach conclusions through premises. He can thus detect stolen objects or lost things. Other scholars hold the view that Al-`Arrâf is the very same as Al-Kâhin (diviner).*
>
> *Al-Kâhin is one who claims to be able to foretell events or predict the future. Some scholars maintain that he is the one who tells about the dictates of one's conscience."*

Abul-`Abbâs Ibn Taymiyah said:

> *"Al-`Arrâf is a common name for the soothsayer, the astrologer, the geomancer and anyone who claims to be able to know unseen events of the future with the aid of different means."*

Keywords and Phrases

- **He is not from us:** Those who act upon such practices are not among the followers of Islam or those who apply the *sharî`ah.*
- **Practices *Tiyarah*:** *Tiyarah* is the act of seeking evil omens in specific birds or persons.
- **Or have it practiced for him:** Those who ask others to practice *tiyarah* for them.

General Meaning of the *Hadîth*

The Prophet (PBUH) enunciates that whoever practices *tiyarah*, soothsaying or sorcery, or ask others to practice any form of them for him, is not included among his followers who abide by the Islamic teachings. These practices, however, imply a claim of possessing the knowledge of the unseen, which exclusively belongs to Allah Alone. Moreover, engaging in such practices corrupts sound beliefs and minds. In addition, believing those who practice these prohibited matters is an act of disbelief in the Divine Revelation, which is sent down to nullify such pre-Islamic fallacies and safeguard intellect against their evil influences. Similarly, the aforementioned ruling is applied to whoever practices palmistry or believes that constellations have their influence on people's affairs and fortunes.

Imâm Al-Baghawî and Imâm Ibn Taymiyah explain that the Arabic word *Al-Kâhin* refers to the soothsayer, the astrologer, the geomancer, and whoever claims to have knowledge of the unseen events. Moreover, *Al-Kâhin* is the name of whoever claims to be able to foretell future events with the aid of the devils. These devils eavesdrop on the angels' talks in the heavens as previously mentioned at the beginning of the book.

Relevance of the *Hadîth* to the Chapter

The *hadîth* strictly prohibits soothsaying and other similar practices. It, moreover, prohibits Muslims from believing the soothsayers.

Lessons Drawn from the *Hadîth*

- This *hadîth* stresses the prohibition of claiming the knowledge of the unseen, as it contradicts the concept of monotheism.
- It is similarly prohibited to believe the fables of those who allege their knowledge of the unseen.
- Muslims are duty bound to disprove the soothsayers' fables and renounce their abominable practices.
- Muslims are duty bound to adhere to the Divine Revelation sent down to the Prophet (PBUH) and to reject whatever contradicts it.



In his commentary on those who write *Abâ-Jâd*, and those who ponder over celestial bodies (for the sake of practicing astrology), Ibn 'Abbâs (may Allah be pleased with him) said, "*I conceive that anyone involved in such practices will have no share in the Hereafter.*"

Keywords and Phrases

- **Abâ-Jâd:** It is an Arabic word referring to the Arabic alphabet.
- **Write Abâ-Jâd:** Use of the letters of the alphabet as a means of foretelling future events.
- **Who ponder over celestial bodies (for the sake of practicing astrology):** Those who believe that the celestial bodies have influence on the course of human affairs.

General Meaning of the Tradition

Ibn 'Abbas (may Allah be pleased with him) states that those who use the letters of the alphabet and meditate on the celestial bodies with the aim of foretelling future events will have no reward in the Hereafter, and will suffer the same punishment of the soothsayers.

Relevance of the Tradition to the Chapter

This Tradition indicates that learning how to use the letters of the alphabet with intent to claim the knowledge of the unseen, and meditating on the celestial bodies in the belief that they have influence on the course of human affairs, are acts of divination. Therefore, whoever engages in practicing them will be of those who will have no reward in the Hereafter.

Lessons Drawn from the Tradition

- It is prohibited to learn *Abâ Jâd* with intent to claim the knowledge of the unseen, as it contradicts the concept of monotheism. However, learning the alphabet to read or calculate is permissible.
- This *hadîth* stresses the prohibition of practicing astrology, as it results in falling into polytheism.
- Muslims must not be deluded by the science and knowledge acquired by deviant people, for Allah ultimately leads them to perish.



Endnotes

1 Abû Dâwûd (3904) and Ahmad in *Al-Musnad* (2/408,429 and 476).

2 Al-Hâkim in *Al-Mustadrak* and Ahmad in *Al-Musnad* (2/429).

3 Abû Ya`lâ in his *Musnad* (*Compilation of Hadiths*) (5408), Al-Bazzâr in *Al-Kashf* (2067), and Al-Haythamî in *Majma` Az-Zawâ'id`* (*The Compilation of Additional Hadiths*) (5/118). The *hadith* is related by Al-Bazzâr, and its transmitters are those transmitting the *hadiths* of Al-Bukhâri or Muslim or both save Hubayrah Ibn Yarîm, yet, he is a trustworthy transmitter.

CHAPTER

26

An-Nushrah

Jâbir Ibn 'Abdullâh (may Allah be pleased with him) narrated:

> *"The Messenger of Allah (PBUH) was asked about An-Nushrah and he said, 'It is from the work of Satan.' "*[1]

(Related by Ahmad with an acceptable chain of transmission, and Abû Dâwûd) Abû Dâwûd remarked that when Imâm Ahmad was asked about *An-Nushrah*, he said, *"Ibn Mas'ûd (may Allah be pleased with him) dislikes it altogether."*

Relevance of the Chapter to the Book of *Tawhîd*

In the previous chapter, the author illustrated the legal ruling on sorcery and soothsaying. Now, he explores the legal texts on *An-Nushrah*. It is usually sought from the devils and sorcerers and is antithetical to the concept of monotheism.

Keywords and Phrases

- **An-Nushrah:** It is incantations and spells recited to those believed to be magically possessed.
- **It is from the work of Satan:** These acts belong to Satan since they include devilish and magical practices.

General Meaning of the *Hadîth*

Being questioned about the way of treating magically possessed persons which was commonly practiced during the Pre-Islamic Period of Ignorance, the Prophet (PBUH) maintained that such incantations and spells are of satanic origins since they entail magical practices and acts of polytheism which are prohibited.

Relevance of the *Hadîth* to the Chapter

The *hadîth* prohibits *An-Nushrah* which is deemed as one of the abominable satanic practices.

Lessons Drawn from the *Hadîth*:

- This *hadîth* prohibits resorting to *Nushrah*; since it is an act of sorcery that entails disbelief.
- It is recommendable to question scholars about the legal rulings of ambiguous issues.



Qatâdah said:

> *"I asked Sa'îd Ibnul-Musayyab about a man who was under the influence of a magic spell or hindered from having sexual intercourse with his wife (due to the influence of supernatural powers), 'Should we treat him with An-Nushrah or use some other means to cure the spell?' He said, 'It is permissible (to use An-Nushrah) since remedy is intended. That which is beneficial is not prohibited.'"*
>
> (Related by Al-Bukhârî)

It was reported that Al-Hasan said, *"Sorcery is removed only by a sorcerer"*

Commenting on *An-Nushrah*, Ibnul-Qayyim said:

> *"An-Nushrah is a practice mainly intended to break spells and it consists of two types. The first type consists in breaking spells by reciting other spells, which is the work of devils, and this type is what Al-Hasan means by his words. Thus, in order to break a spell, both the sorcerer and the one magically possessed are to offer some practices dedicated and mostly endeared to the devils. The second type of An-Nushrah breaks spells by reciting ruqiâ (legal incantation), seeking refuge with Allah, taking permissible medicine and offering invocations. The latter type is, however, permissible."*

Qatâdah

The full name of Qatâdah is Qatâdah Ibn Du'âmah As-Sadûsî Al-Basrî. He was a trustworthy *tâbi'î* from among the great prolific narrators of *Hadîth*. Qatâdah died some years after the year of 110 A.H.; may Allah have mercy on him.

General Meaning of the Two Traditions

In an inquiry about the legal ruling on practicing *An-Nushrah*, Ibnul-Musayyab gives a *fatwa* legalizing it on the ground that it is intended for drawing benefit and repelling harm. Ibnul-Musayyab intends the legal type of *An-Nushrah*, such as practicing incantation by reciting Allah's Names and Words, in which no prohibited practice is included. However, Al-Hasan's commentary signifies the invalidity of practicing *An-Nushrah*, on the ground that the influence of a spell can only be broken by sorcerers. However, Al-Hasan's commentary can be

interpreted as indicating that a spell is to be broken by a similar spell, and this is the work of Satan. The division of Ibnul-Qayyim includes the implications of the two aforementioned commentaries. His commentary indicates, in essence, that treating the magically possessed person with lawful remedies, such as reciting the Qur'ân, is permissible, but treating him by means of other spells is, however, impermissible.

Relevance of the Two Traditions to the Chapter

The two traditions provide a detailed account of the legal ruling on *An-Nushrah* demonstrating what is permissible and what is prohibited.

Endnotes

1 Abû Dâwûd (3868) and Ahmad in *Al-Musnad* (3/294).



Belief in Evil Omens

Allah, Exalted be He, says:

> *"...Unquestionably, their fortune is with Allah, but most of them do not know."* (Qur'ân: Al-A`râf: 131)

He also says:

> *"They said, 'Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."*
> (Qur'ân: Yâsîn: 19)

Relevance of the Chapter to the Book of *Tawhîd*

Since believing in evil omens is a form of polytheism, which violates the principle of monotheism or at least impairs its perfection, the author dedicates this chapter to warning Muslims against such an act.

Keywords and Phrases

- **Their fortune:** It means that their fate is predestined by Allah.
- **With Allah:** Pessimism afflicts the disbelievers by Allah's command due to their disbelief in Him and their denial of His books and Messengers.
- **Your omen:** Their fate and whatever befalls them
- **With yourselves:** The disbelievers' evil consequences are caused by their deeds, their disbelief and their rejection of the admonitions conveyed to them through Messengers.
- **Is it because you were reminded?** When the disbelievers (dwellers of the town[1]) were exhorted, they accused the Messengers of Allah of being an evil omen by saying, ***"Indeed, we consider you a bad omen."*** (Qur'ân: Yâsîn: 18)
- **Rather, you are a transgressing people:** It means that due to your transgression, you were afflicted with pessimism. Transgression is equivalent to corruption, which connotes violation of all proper limits.

General Meaning of the Two Qur'anic Verses

The First Qur'anic Verse: When afflicted with a scarcity of resources or a drought, the people of Pharaoh used to accuse Moses and his companions of being evil omens. However, Allah, Exalted and Glorified be He, confirms that whatever evil comes to them is by His Will and Command as a punishment for their disbelief. Then, Allah depicts them as ignorant and devoid of any contemplation. Had they pondered over what afflicted them, they would have known that Moses brought nothing but blessings, good and success for those who believed in him and followed his message.

The Second Qur'anic Verse: Allah, Exalted be He, refutes the fallacies of those who renounce His Messengers and accuse them of being the source of all calamites. Allah, moreover, argues that the cause of such calamities is evil deeds and their own disbelief. It would have been better for the disbelievers to respond to the admonitions of the Messengers so as to avoid such calamities. However, they were transgressors and, thus, were afflicted with such calamities and evil omens.

Relevance of the Two Qur'anic Verses to the Chapter

Allah states that believing in bad omens is one of the false beliefs commonly retained by the Arab pagans and polytheists. Therefore, Allah abhors their doing and dispraises them.

Lessons Drawn from the Two Verses

- Believing in bad omens is one of the beliefs of the Arab pagans and the polytheists.
- The Qur'anic verses affirm the verity of Predestination and Divine Decree.
- Calamities and afflictions are mainly caused by the commitment of sins and other acts of disobedience.
- It is stated in the first Qur'anic verse that ignorance is dispraised as it makes people unaware of polytheism and its means and eventually leads them to fall into it.
- According to the second Qur'anic verse, people should respond to admonitions. Renouncing sincere advice is one of the qualities of the disbelievers.
- Revelations sent down to Allah's Messengers are always the source of all goodness and blessings.



Abû Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

"There is no 'adwâ (contagion), tiyarah, hâmah, or Safar.

(Related by Al-Bukhârî and Muslim)[2]

Muslim in his *Sahih* (Authentic Book of *Hadith*) adds, "... or *naw'* or *ghoul*."

Keywords and Phrases

- **No *'Adwâ* (contagion):** No contagious disease is transmitted to others without Allah's Will. The reason is that people of the Pre-Islamic Period of Ignorance used to believe that the contagious disease would transmit to others by itself, not by Allah's Will.
- ***Tiyarah*:** No taking of evil omens in birds, names, certain spots or persons
- ***Hâmah*:** It refers to the owl. The Arab pagans used to take the owl as an evil omen. The *hadith* came to invalidate such an act.
- *Safar*: Some scholars maintain that it refers to the parasites which infest the stomach and intestines of humans and cattle, while others view that it refers to the pagan belief that the arrival of the month of Safar bodes evil. So, the *hadith* came to invalidate such beliefs.
- *Naw'*: The belief that the position of the stars exclusively affects the climate without a divine intervention
- ***Ghoul*:** It refers to the evil spirit or demon. The disbelievers claimed that such spirits could mislead them from their ways and even kill them. Thus, the *hadith* invalidated such beliefs and explained that such things could not mislead or kill anyone.

General Meaning of the *Hadîth*

The Prophet (PBUH) invalidated what the Arab pagans used to believe in such as taking birds, months, stars, demons and evil spirits as evil omens. They used to believe that such things would cause harm. Besides, they used to believe that disease could infect people without a divine intervention. Therefore, the Prophet (PBUH) warded off such superstitious beliefs and called people to exclusively rely on Allah and keep steadfast in pure belief.

Relevance of the *Hadîth* to the Chapter

The *hadîth* invalidates seeking evil omens, which is a pagan belief.

Lessons Drawn from the *Hadîth*:

- The *hadîth* invalidates taking evil omens in specific birds, names or persons.
- The *hadîth* similarly invalidates the pagan belief that contagious diseases are conveyed without a divine intervention.
- It also invalidates taking owls and the month of Safar as evil omens.
- The *hadîth* similarly invalidates the belief that celestial bodies influence the fall of rain and the change of weather.
- It also nullifies the superstition of ghouls.
- A Muslim is incumbent to rely on Allah and trust in Him.
- In order to attain perfect belief, one should be aware of the means leading to polytheism.
- It is impermissible to take specific colors, figures or infected persons as evil omens.



Anas narrated that the Messenger of Allah (PBUH) said:

"There is no 'adwâ, nor is there tiyarah, but I like good omen. People asked, 'What is the good omen?' He replied, 'The good omen is the good word.'"[3]

Relevance of the *Hadîth* to the Chapter

It indicates that seeing good omens is permissible unlike the act of seeing evil omens.

Lessons Drawn from the *Hadîth*:

- Seeing a good omen is not among the acts of *tiyarah*.
- The *hadîth* explains the good omen as the nice word.
- It is incumbent upon each Muslim to trust Allah exclusively. A Muslim is also prohibited to mistrust Him.

The difference between good and evil omens:

1. Good omens are always agreeable and pleasing in nature.
2. A good omen entails putting trust in Allah, and man is commanded to trust Allah.
3. Evil omens are always displeasing in nature.
4. Evil omens indicate mistrust in Allah, and man is prohibited to mistrust Allah.



'Urwah Ibn 'Âmir said that the issue of omens was mentioned before the Prophet (PBUH) and he said:

> *"The best of which is the good omen. It (omen) does not, however, discourage a Muslim from fulfilling what he wants (of good). If any one of you sees what he dislikes, (when intending to do something), he should say, 'O Allah! No one can bring what is good but You, and no one can repel what is evil but You, and there is no power or strength save in You.' "*[4]
>
> (Related by Abû Dâwûd with an authentic chain of transmitters)

'Urwah Ibn 'Âmir Al-Qurashî

The full name of the narrator is 'Urwah Ibn 'Âmir Al-Qurashî, and it is said that his surname was Al-Juhanî Al-Makkî, may Allah be pleased with him.

Keywords and Phrases

- **It does not discourage a Muslim from fulfilling what he wants:** The disbeliever may, however, be discouraged from what he intends to do due to his belief in evil omens.
- **No one can bring what is good but You:** Seeking omens can never bring a benefit or avert harm.

General Meaning of the *Hadîth*

The narrator related that omens were mentioned before the Prophet (PBUH) to explain their legal ruling to people. The Prophet (PBUH) declared the invalidity of taking evil omens. He further expounded that *fa'l*, which was explained as the good word, was classified as a good omen and was thus permissible. Moreover, the Prophet (PBUH) demonstrated that omens should never discourage a Muslim from fulfilling his objectives. A believer firmly believes that no harm or benefit may affect him without Allah's Will. On the contrary, such evil omens may deter a disbeliever from accomplishing his ends. The Prophet (PBUH), however, guided Muslims to the proper invocation they should say in case they were obsessed with evil omens. The aforementioned invocation implies the attachment of the Muslim's heart to Allah, for only He brings good and eliminates evil, and there is neither power nor strength save in Him.

Relevance of the *Hadîth* to the Chapter

The *hadîth* invalidates all forms of omens with the exception of good ones. It further provides the means of eliminating evil omens.

Lessons Drawn from the *Hadîth*

- The *hadîth* invalidates evil omens and offers the proper invocation recited when one is obsessed with them.
- Evil omens, according to the *hadîth*, may be eliminated by trusting Allah exclusively and relying on Him.
- A good and pleasing word is included in good omens.
- A Muslim is incumbent to exclusively rely on and trust Allah. He should also believe that there is no strength or power but in Him.



Ibn Mas'ûd narrated that the Prophet (PBUH) said:

"Believing in evil omen is (an act of) polytheism." The Prophet (PBUH) repeated it twice and added, "And no one of us but may fall in it, but Allah removes it by means of reliance (on Him)."[5]

(Related by Abû Dâwûd and At-Tirmidhî who graded it sahîh; At-Tirmidhî maintained that the last part of the hadîth was a saying of Ibn Mas'ûd)

Keywords and Phrases

- **Believing in evil omen is polytheism:** It may be regarded so because it involves attaching the heart to others besides Allah.
- **Allah removes it by means of reliance on Him:** Sincere belief and reliance on Allah remove the consequences of evil omens.
- **And no one of us but may fall in it, but Allah removes it by means of reliance (on Him):** It is a saying of Ibn Mas'ûd who directed it to his contemporaries and followers. This is the sound view, as belief in evil omen is an act of polytheism and the Prophet (PBUH) is protected from falling into it.

General Meaning of the *Hadîth*

In order to affirm the prohibition of believing or retaining evil omens, the Prophet (PBUH) ruled it an act of polytheism. This is substantiated by the fact that such an act involves attachment of the heart to others besides Allah and mistrusting Him.

Relevance of the *Hadîth* to the Chapter

The *hadîth* affirms that the belief in evil omens is an act of polytheism.

Lessons Drawn from the *Hadîth*

- Belief in evil omens is a form of polytheism, as it implies the attachment of hearts to other objects besides Allah.
- It is recommended to repeat legal rulings so that it may be easily kept by heart.
- Exclusive reliance on Allah eliminates the consequences of evil omens.

Ibn 'Amr narrated that:

"the Messenger of Allah said 'If anyone stops doing something because of (believing in) evil omen, then he has committed an act of polytheism.' They said, 'O Messenger of Allah! What is the expiation for that?' He (the Messenger) said, '(The expiation for this is that) one should say, 'O Allah! There is no good but Yours, and no omen but comes from You, and there is no deity but You.'"[6]

(Related by Ahmad)

Al-Fadl Ibnul-'Abbâs narrated that the Prophet (PBUH) said:

"The evil omen incites you to do something, or stops you from accomplishing it."[7]

(Related by Ahmad)

'Abdullâh Ibn 'Amr (the Narrator)

The full name of the narrator of the first *hadîth* is 'Abdullâh Ibn 'Amr Ibnul-'âs. He was one of the early Companions who narrated numerous *hadiths*; may Allah be pleased with him.

Al-Fadl Ibnul-'Abbâs

Al-Fadl Ibnul-'Abbâs Ibn 'Abdul-Muttalib was the Prophet's paternal cousin.

Keywords and Phrases

- **He has committed an act of polytheism:** Because such a person does not rely sincerely on Allah as he attaches his heart to others besides Him.
- **There is no deity but You:** No deity deserves to be worshipped besides Allah.

General Meaning of the *Hadîth*

The Prophet (PBUH) explains that the prohibited form of omen, which is regarded as an act of polytheism, discourages a man from accomplishing his aim. Therefore, when a person is hindered by evil omen from taking a journey

or accomplishing something, he ultimately falls into polytheism by renouncing true reliance on Allah. According to the *hadîth*, those who do not subject themselves to omens are not consequently influenced by them. The Prophet, moreover, provides the proper invocations which have to be recited when one is afflicted with evil omens. These invocations express sincere belief in Allah and true reliance on Him.

Relevance of the Two *Hadîth*s to the Chapter

The two *hadîths* demonstrate the true significance of evil omens.

Lessons Drawn from the Two *Hadîth*s

- Belief in evil omens is an act of polytheism.
- Evil omens which entail polytheism usually drive man to subject himself to their evil consequences.
- Pessimism that does not discourage man from accomplishing his ends is not regarded a form of believing in evil omens.
- It is recommended to be aware of the invocations which are pronounced to guard one from being affected by evil omens.

Endnotes

1 It is said that the town was Antioch (Antakya).
2 Al-Bukhâri (5757) and Muslim (2220) (106).
3 Al-Bukhârî (5756) and Muslim (2224).
4 Abû Dâwûd (3719).
5 Abû Dâwûd (3910) and At-Tirmidhî (1614) and said, "It is a *hasan* (good) *sahîh* (authentic) *hadîth*."
6 Ahmad (2/220).
7 Ahmad (1/213).





Astrology

Qatâdah said:

> *"Allah created these stars for three objectives: First, to adorn the heaven; second, as missiles against the devils and; third, as signs by which (the traveler) may be guided. Whoever claims more than this for them has committed a mistake, lost his reward (on the Day of Resurrection) and taken upon himself that of which he has no knowledge."*[1]

Relevance of the Chapter to the Book of *Tawhîd*

Some forms of studying the stars are forbidden for they entail the conviction that the knowledge of the unseen is shared by others besides Allah. These forms of astrology also entail the attachment of the hearts to others besides

Him. Finally, such practices imply the conviction that celestial bodies have an influence on the natural earthly occurrences and human affairs. For all these reasons, practicing astrology contradicts true belief in Allah. Therefore, this topic will be elaborated on in the present chapter to know both permissible and impermissible practices in this regard.

Keywords and Phrases

- **Allah created these stars for three objectives:** These objectives were indicated in the Noble Qur'ân.
- **To adorn the heaven:** The meaning is derived from the Qur'anic verse that reads:

  "And We have certainly beautified the nearest heaven with lamps [i.e., stars]." (Qur'ân: Al-Mulk: 5)

- **As missiles against the devils":** It refers to the verse that reads:

  "...and have made [from] them what is thrown at the devils..." (Qur'ân: Al-Mulk: 5)

- **As signs by which (the traveler) may be guided:** Travelers are usually guided by stars which show them basic directions. This meaning is maintained in the Qur'anic verse which reads:

  " And it is He who has placed for you the stars that you may be guided by them through the darknesses of the land and sea..." (Qur'ân: Al-An'âm: 97)

  Whoever claims more than the three things mentioned by Allah in this regard, is mistaken. Thus, if someone claims that through the stars he can know future events, then he claims something of the Unseen.

- **Lost his reward:** The person who consumes all time deriving further benefits of the stars which are not maintained in the *hadith*, is regarded as losing his time and effort in this life.

General Meaning of the Tradition

Qatâdah (may Allah have mercy on him) mentioned the wisdom behind the creation of the stars (as maintained in the Qur'ân) as a reply to some of his contemporaries who wrongly believed that stars were created for more

than what Allah maintained in His Book (the Qur'ân). Such people claimed so out of their ignorance. Besides, they wasted their lives in seeking knowledge, which would definitely harm them. The same ruling applies to whoever seeks the truth from sources other than the Book of Allah and the *Sunnah* of the Prophet (PBUH).

Relevance of the Tradition to the Chapter

The report demonstrates the wisdom of the creation of the stars (as mentioned in Allah's Book). Moreover, it is considered an argument against those who claim that the stars are created for reasons not maintained in the Qur'ân.

Lessons Drawn from the Tradition

- The report expounds the wisdom behind the creation of the stars as maintained in the Noble Qur'ân.
- It further refutes the fallacies of those who claim that the stars are created for reasons not maintained in the Noble Qur'ân.
- People have to resort to the Book of Allah in order to distinguish the truth from falsehood.
- Whoever seeks guidance from sources other than the Book of Allah and the *Sunnah* of His Prophet, ultimately deviates from the truth, wastes his life in vain and charges himself with that which he cannot realize.



Harb related that Qatâdah maintained the detestability of studying the lunar phases, while Ibn 'Uyaynah did not allow it. Ahmad and Ishâq, however, maintained that it is permissible.

Ibn 'Uyaynah: He is Sufyân Ibn 'Uyaynah.

Harb Al-Kirmânî: He was regarded as one of Ahmad's great disciples.

Ahmad: Imâm Ahmad Ibn Hanbal.

Ishâq: Ishâq Ibn Râhuwayh.

Keywords and Phrases

- **Lunar phases:** There are twenty-eight phases or positions of the moon (i.e. the moon moves to a different phase each night).

The Objective of the Tradition

The tradition elucidates the difference of opinion among scholars regarding the learning of lunar phases. Learning these phases may help realize the proper direction of prayer, times of obligatory prayers and the four seasons. Some scholars prohibited learning such phases while others allowed it. Therefore, acquiring the knowledge of astrology is absolutely prohibited since it entails grave deviation from the straight path.



Abû Mûsâ narrated that the Messenger of Allah (PBUH) said:

"Three persons will not be admitted to Paradise: The one who habitually drinks alcohol, the one who severs his ties of relationship, and the one who believes in magic."[2]

(Related by Ahmad and Ibn Hibbân in his authentic book)

Abû Mûsâ (the Narrator)

The full name of the narrator is Abû Mûsâ 'Abdullâh Ibn Qays Al-Ash'arî. He was a well-known honorable Companion of the Prophet (PBUH). He died at Kufa in 50 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Three persons will not be admitted to Paradise:** It implies a kind of threat.
- **The one who habitually drinks alcohol:** The person who habitually drinks wine until he dies without repenting his sins.
- **The one who believes in magic:** Astrology is a kind of magic as demonstrated in the *hadîth* in which the Prophet (PBUH) says:

"If anyone acquires any knowledge of astrology, he acquires a branch of magic."

General Meaning of the *Hadîth*

The Prophet (PBUH) warns Muslims that there will be three persons who will not be admitted to Paradise. The first is the one who habitually drinks wine; the second is the one who does not observe the duties of family ties that Allah commands him/her to observe; and the third is the one who believes in sorcery which includes many types and forms such as astrology.

Relevance of the *Hadîth* to the Chapter

The *hadîth* implies a kind of threat directed to whoever believes in sorcery which involves astrology; the topic of this chapter.

Lessons Drawn from the *Hadîth*

- It is prohibited to practice astrology which is deemed as one of the major sins. Therefore, whoever believes in it will not be admitted to Paradise.
- It is similarly prohibited to drink wine. The *hadîth* entails a severe threat for those who die without repenting of such a major sin.
- The Muslim is incumbent to maintain family ties.
- A Muslim is incumbent to denounce all forms of sorcery.

Endnotes

1 It is related by Al-Bukhârî as a *mu'allaq* (suspended) *hadîth* in the chapter entitled *The Beginning of Creation*, section of celestial bodies (p. 614), published by *Baytul-Afkâr Ad-Dawliyyah* (*House of the International Thoughts*).

2 Ahmad in *Al-Musnad* (4/399) and Ibn Hibbân in *Mawârid Az-Zamân* (1380, 1381).



Seeking Rainfall by Virtue of the Stars

Allah, Exalted be He, says:

> *"And make (the thanks for) your provision that you deny (the Provider)?"* (Qur'ân: Al-Wâqi`ah: 82)

Relevance of the Chapter to the Book of *Tawhîd*

The compiler dedicates this chapter to warning Muslims against attributing rainfall to the stars and believing in their influence, for this belief is considered major polytheism just as believing that the dead and the absent possess the power to benefit and harm. Moreover, if a Muslim believes that the stars are just the cause of rain without attributing influence to them, he commits an act of minor polytheism.

Keywords and Phrases

- **Seeking Rainfall by Virtue of the Stars:** There are twenty-eight phases for the moon. Allah, Exalted be He, says:

  "And the moon – We have determined for it phases."

  (Qur'ân: Yâsîn: 39)

  In other words, the moon moves to one position each night and it becomes full on the fourteenth night, and then it begins to lessen and so on. Those phases are called stars, as the moon looks different at each phase. In the Pre-Islamic Period, Arabs used to attribute rainfall to the movements of the stars and the positions of the planets and the moon. They would say, "We have received rain due to such-and-such a star."
- **And make [the thanks for] your provision:** Instead of thanking Allah for His provision, the disbelievers deny the Noble Qur'ân.
- **You deny (the Provider):** This is when you attribute the blessings of Allah to anyone other than Him. For example, you may say, "We have received rain due to such-and-such star."

General Meaning of the Qur'anic Verse

Allah, Exalted and Glorified be He, disapproves of the polytheists who deny the blessings of Allah, as they attribute rainfall to stars. Besides, Allah informs us that such sayings are nothing but absolute lies. This is due to the fact that rain falls out of Allah's favor and His Divine Decree and the creatures have nothing to do with it.

Relevance of the Qur'anic Verse to the Chapter

Allah, Exalted and Glorified be He, disapproves of attributing rainfall to the movements of stars and planets and He calls this belief a lie.

Lessons Drawn from the Qur'anic Verse

- The falseness of attributing rainfall to the movements of stars.
- Attributing rainfall to stars or planets is a lie.
- The obligation of thanking Allah for His blessings as well as attributing rainfall to His Favor and Benevolence.



Abû Mâlik Al-Ash`ari (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"Among my nation are four characteristics belonging to the Pre-Islamic Period which people do not abandon: boasting of the nobility of one's ancestors, slandering other peoples' ancestors, seeking rain from stars, and wailing for the deceased."*

And he (PBUH) further added:

> *"If a wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange."*
>
> (Related by Muslim)

Abû Mâlik (the Narrator)

The full name of the narrator is Abû Mâlik Al-Hârith Ibnul-Hârith Ash-Shâmi. He was one of the Prophet's Companions; may Allah be pleased with him.

Keywords and Phrases

- **Belonging to the pre-Islamic period:** It refers to the Pre-Islamic Period of Ignorance. It is called so due to the fact that there was excessive ignorance in such an era. Every tradition or practice contradicting what has been revealed to the Prophet is deemed an act of ignorance.
- **Do not abandon:** Such matters will be always practiced by some of this nation, whether people are aware of their prohibition or not.
- **Garment of pitch:** Liquid copper will be poured over the wailing woman until it takes the form of a garment on her body.

General Meaning of the *Hadîth*

The Prophet (PBUH) informs us that some of the traits of the people before the coming of Islam will remain in this nation. There are four of such traits:

1. Boasting of the nobility of one's ancestors. This is despite the fact that piety is the measure of honor and nobility.
2. Slandering the ancestors of others
3. Attributing rainfall to stars and planets
4. Excessive mourning and wailing over the dead

Then the Prophet (PBUH) stresses the punishment prepared for the wailing woman who dies before repenting. On the Day of Resurrection, such a woman will be made to wear a garment made of melted copper which will stick to her body and cause her great suffering.

Relevance of the *Hadîth* to the Chapter

The *hadîth* provides a proof of the prohibition of seeking rain from stars or planets pointing out that such a tradition prevailed in the Pre-Islamic Period of Ignorance.

Lessons Drawn from the *Hadîth*:

- It is prohibited to seek rain from stars or planets. Further, it is asserted that such a tradition was amongst the deviant practices that prevailed in the Pre-Islamic Period of Ignorance.
- Not all Muslims renounce the polytheistic traditions of the Pre-Islamic Period of Ignorance.
- Traditions and practices that were prevalent in the Pre-Islamic Period of Ignorance, are dispraised in Islam.
- It is prohibited to imitate the traditions of the Pre-Islamic Period of ignorance.
- It is prohibited to boast about the nobility of one's ancestors. Such a tradition is one of the Pre-Islamic customs of ignorance.
- It is prohibited to defame or slander others' ancestors.
- Wailing over the deceased is prohibited, and its punishment is grave since it is one of the major sins.
- Repentance expiates one's sins, however grave they may be.
- A Muslim may be possessed of a trait of those which prevailed in the Pre-Islamic Period of Ignorance, and yet this does not render him a disbeliever.



Zayd Ibn Khâlid Al-Juhanî narrated:

"The Messenger of Allah (PBUH) led us in the Subh (Morning) Prayer at Al-Hudaybiyah. There were some marks of the rainfall that took place during the night. After he had finished prayer, he turned toward people and said, 'Do you know what your Lord has said?' They replied, 'Allah and His Messenger know best!' Upon this, he (PBUH) said, (Allah said,) 'In this morning, some of My servants remained as true believers and some became non-believers'; whoever said, 'The rain was due to the Blessings and Mercy of Allah,' is a believer in Me and a disbeliever in that star, and whoever said, 'The rain was due to such and such a star,' is a disbeliever in Me and a believer in that star.' "

(Related by Al-Bukhârî and Muslim).

Ibn `Abbâs narrated a *hadîth* carrying the same meaning of the previous *hadîth*. Its last part reads:

"Some people said, 'The promise of such-and-such a star has come true. For this reason, Allah, Exalted be He, revealed the verse that reads, ***'Then I swear by the setting of the stars, and indeed, it is an oath – if you could know – [most] great. Indeed, it is a noble Qur'ân in a Register well-protected; none touch it except the purified [i.e., the angels]. [It is] a revelation from the Lord of the worlds. Then is it to this statement that you are indifferent and make [the thanks for] your provision that you deny [the Provider]?'*** (Qur'ân: Al-Wâqi`ah: 75-82)"

(Related by Al-Bukhârî and Muslim)

Zayd Ibn Khâlid: He is a well-known Companion; may Allah be pleased with him. He belonged to the tribe of Juhaynah and was born in Medina.

Keywords and Phrases

- **Hudaybiyah:** It was named after the name of a well near Mecca. It is now called Ash-Shimîsî.

- **Disbeliever:** It refers to a person that has committed minor disbelief.
- **The rain was due to such-and-such a star:** It means attributing rainfall to others besides Allah while believing that the one causing it to fall is Allah.
- **I swear by:** Allah, Exalted be He, swears by whatever He wishes of His creatures.
- **Setting of the stars:** This denotes the stars' positions of rising and setting according to the majority of exegetes.

General Meaning of the *Hadîth*

The venerable Companion Zayd Ibn Khâlid reports the instructions of the Prophet (PBUH) concerning rainfall, and what a Muslim ought to say on the occasion of the rainfall. The Prophet (PBUH) relates that when His Lord tested people through sending down rain to relieve them, they divided into two groups: while some acknowledged the favor of Allah and showed their gratitude by attributing rainfall to Him Alone, others repudiated His favor and attributed rainfall to the rising or setting of a particular star. Thereupon, the reaction of the first group was considered an act of faith, while that of the second group an act of disbelief.

Ibn 'Abbâs narrated that the above-mentioned verses were revealed to confute the claim of attributing rainfall to stars.

Relevance of the *Hadîth* to the Chapter

This *hadîth* is closely related to the chapter since it indicates the prohibition of attributing rainfall to stars deeming it a kind of disbelief and a mere lie.

Lessons Drawn from the *Hadîth*

- ❖ It is prohibited to attribute the rainfall to stars. This heinous act is deemed a kind of disbelief.
- ❖ Muslims are duty-bound to instruct people and forewarn them of what impairs the purity of faith.
- ❖ It is obligatory to express gratitude to Allah for His blessings, and it is prohibited to attribute those blessings to anyone other than Allah.

- Raising questions to invoke answers is an effective method of teaching and is thus highly recommended.
- When a person is asked about a matter and fails to produce an effective answer, he has to refer it to the knowledgeable.
- The Ever-Bountiful and the Ever-Merciful are two attributes of Allah.
- There are kinds of disbelief that do not drive a Muslim out of the fold of Islam.







Love for Allah

Allah, Exalted be He, says:

> ***"And (yet), among the people are those who take other than Allah as equals (to Him). They love them as they (should) love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider (that) when they see the punishment, (they will be certain) that all power belongs to Allah and that Allah is severe in punishment."***
>
> (Qur'ân: Al-Baqarah: 165)

Relevance of the Chapter to the Book of *Tawhîd*

The love for Allah, Exalted be He, is the essence of Islam. When one's love for Allah is perfect, one's faith becomes perfect; and when this love is blemished, one's belief in the Oneness of Allah becomes imperfect. Therefore, the author dedicates this chapter to demonstrating that subject.

General Meaning of the Qur'anic Verse

According to this Qur'anic verse, Allah, Exalted be He, informs us of the state of the polytheists in this world and the punishment that will be inflicted on them in the Hereafter; they set some of Allah's creatures up as equals and counterparts to Him. Besides, the polytheists render love and glorification to such false deities like those they render to Allah. Moreover, Allah, Glorified be He, indicates that the believers sincerely love Allah and dedicate all their other acts of worship to Him.

Lessons Drawn from the Qur'anic Verse:

- Whoever renders love to anyone equal to the love he renders to Allah is regarded to have committed major polytheism.
- Some polytheists may have a lot of love for Allah. However, their love for Allah will avail them nothing, unless it is sincerely dedicated to Him Alone.



Allah, Exalted be He, says:

> ***"Say, (O Muhammad), 'If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihâd [i.e., striving] in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.' "*** (Qur'ân: At-Tawbah:24)

Note

- **Executes His command:** Executes His punishment.

General Meaning of the Qur'anic Verse

Allah commands His Prophet (PBUH) to warn those who love the individuals and objects referred to in the verse more than Allah, His Messenger and the obligatory deeds that draw Allah's love and pleasure such as *Hijrah* (Emigration in the cause of Allah), *jihâd* (i.e., striving in Allah's Cause) and suchlike matters. Allah first mentions fathers, then sons, brothers, friends and so forth, as they are the most beloved to man. So, whoever claims to love Allah while he makes his love for such things prior to his love for Allah, is a liar, and thus, will see what chastisement awaits him in the Hereafter.

Relevance of the Verse to the Chapter

This verse involves the obligation of giving priority to the love for Allah and all that He loves and is satisfied with over love for anything else.

Lessons Drawn from the Qur'anic Verse:

- Loving Allah and all that He likes is an obligation.
- Loving the Messenger (PBUH) is an obligation.
- The verse includes a threat to whoever loves the eight things mentioned in the verse or anything else more than his religion; Islam.



Anas (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"None of you will have (a complete) faith until he loves me more than his father, his children and all mankind."*
>
> (Related by Al-Bukhâri and Muslim)

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that none will have perfect faith, by which he becomes acquitted from responsibility and entitled to enter Paradise, unless his love for the Messenger (PBUH) is given priority over his love for anyone else even the dearest persons to him. This is because it is via Allah's Messenger that one will achieve eternal bliss in Paradise and through his love one will be brought out from deviation to guidance. In addition, loving the Prophet (PBUH) entails obeying him, following whatever he commands and giving precedence to his instructions over those of others.

Relevance of the *Hadîth* to the Chapter

The *hadîth* provides a proof of the obligation of giving priority to one's love for the Messenger of Allah (PBUH) over that for anyone else, which is a requisite for having a perfect belief.

Lessons Drawn from the *Hadîth*

- It is obligatory to love the Prophet (PBUH) and this love should be given priority over the love shown to any other creature.
- Acts of worship are requisites of true faith. Therefore, since love is an act of worship done by one's heart, those to whom the Prophet (PBUH) is not more beloved than the above-mentioned categories, will not be regarded as true believers.
- The negation of faith referred to in the *hadîth* does not imply one's exclusion from the fold of Islam.
- Sincere and true faith must have its effects on the believer's behavior.



Anas narrated that Allah's Messenger (PBUH) said:

> *"Whoever possesses (the following) three qualities will relish the sweetness of faith: (a) the one to whom Allah and His Messenger become dearer than anything else; (b) the one who loves a person and he loves him only for the Sake of Allah; and (c) the one who hates to revert to disbelief, after Allah has saved him from it, as much as he hates to be thrown into the Hellfire."*

According to another version, it is stated, *"None will relish the sweetness of faith until..."*[1]

(Related by Al-Bukhâri and Muslim)

Keywords and Phrases

- **Sweetness of faith:** The delight, pleasure and happiness of the heart
- **Dearer than anything else:** Dearer than the persons that one naturally loves like one's children, spouse, etc.
- **As much as he hates:** Both disbelief and being thrown into the Hellfire are equal in his sight.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that the sweetness of faith can only be relished by those who have the following three qualities:

1. Giving priority to one's love for Allah and His Messenger over that for people dear to him and wealth
2. Loving others due to their belief in Allah and their obedience to Him, not because of any worldly purpose
3. Having absolute hatred for disbelief to the extent that returning to it is equal in his sight to being thrown in the Hellfire

Whoever is possessed of these characteristics will relish the delight of faith and thus will enjoy performing the acts of obedience and endure hardships seeking Allah's satisfaction.

Relevance of the *Hadith* to the Chapter

The *hadith* indicates the virtue of giving priority to showing love for Allah and His Prophet (PBUH) over showing it for anyone else.

Lessons Drawn from the *Hadith*

- The *hadith* indicates virtues of giving priority to one's love for Allah and His Messenger Muhammad (PBUH) over anything else.
- It also highlights the virtue of showing love for the Sake of Allah.
- The true believers sincerely love Allah, Exalted be He.
- He who is possessed of those three qualities is better than he who is not, even if the former was a disbeliever and then embraced Islam or was a sinner and then repented of his sin.
- It is obligatory for Muslims to be averse to disbelief and disbelievers, for the one who hates something hates whoever is possessed of it.



Ibn 'Abbâs (may Allah be pleased with him) said:

> *"Whoever loves for Allah's Sake and hates for Allah's Sake and supports for Allah's Sake and shows enmity for Allah's Sake, will gain by this Allah's protection. And any servant of Allah will not attain the (real) delight of faith, even though he may perform prayer and observe fasting much, until he does all this (for Allah's Sake). Today, most of the people maintain relationships and love only for some worldly gain, but this will avail them nothing (on the Day of Resurrection)."*[2]
>
> (Related by Ibn Jarîr)

Ibn 'Abbâs said, concerning Allah's statement, ***"... and cut off from them are the ties [of relationship]"*** (Qur'ân: Al-Baqarah: 166) that it refers to relations of love[3].

Keywords and Phrases

- **Love for Allah's Sake:** To love the believers because of their faith and obedience to Allah
- **Support for Allah's Sake:** To be an ally of believers through supporting them, respecting them and honoring them
- **Hate for Allah's Sake:** To hate the disbelievers and the defiantly disobedient persons due to their disobedience to Allah.
- **Showing enmity for Allah's Sake:** To show enmity for the disbelievers through one's actions such as fighting them and dissociating from them
- **Delight of faith:** Relishing and enjoying the delight of faith

General Meaning of the Tradition

In this tradition, Ibn 'Abbâs (may Allah be pleased with him) sheds light on the means entailing Allah's support and love for His servant. These means lie in the servant's love for Allah's intimate friends, and hatred for His enemies. Such love and hatred are to be translated into action by supporting the true believers and dissociating from the disbelievers and fighting them. Moreover, Ibn 'Abbâs states that whoever is not possessed of these qualities will not relish the delight of faith even though he observes many acts of worship.

Furthermore, Ibn 'Abbās states that people deviated from such an upright code of conduct during his age, as people used to love and hate for worldly gains. He, further, stresses that the non-adherence to such an upright code of conduct does not benefit those people; rather it causes them harm.

Ibn 'Abbās's comment on the Qur'anic verse that reads, *"...and cut off from them are the ties [of relationship]"* (Qur'ān: Al-Baqarah: 166) signifies that the relations of love that people have in this world for worldly gains will be of no avail on the Day of Resurrection, while they will be in dire need of the reward of such relations. This is due to the fact that people of such a class will disassociate from each other, as their relations of love in the worldly life are not for the Sake of Allah.

Relevance of the Tradition to the Chapter

This tradition indicates that attaining Allah's love and protection is contingent on two elements:

1-To love Allah's intimate friends and hate His enemies from the deep recesses of one's heart

2-To show love for Allah's intimate friends through advocating them, and to show enmity for Allah's enemies through striving against them

Lessons Drawn from the Tradition:

❖ The tradition demonstrates the means by which one attains Allah's love, protection and support.

❖ It, further, proves the permissibility of characterizing Allah as having the attribute of love in a way appropriate for His Majesty.

❖ It also states the desirability and virtue of loving the righteous persons for Allah's Sake and hating Allah's enemies for Allah's Sake. These two prerequisites cannot be dispensed with, even if one does good and righteous deeds.

❖ It is a religious obligation to support the believers and to show enmity for the disbelievers and strive against them.

❖ Those who love for Allah's Sake and hate for Allah's Sake will relish the delight of faith.

❖ The tradition dispraises loving some people and showing enmity to others for the sake of worldly gains, which conduces to bad consequences in the Hereafter.

Endnotes

1 Al-Bukhârî (16) and Muslim (43).
2 Ibnul-Mubârak in his book entitled *Az-Zuhd (Austerity)* (353).
3 Al-Hâkim in *Al-Mustadrak* (2/272) grading it *sahîh* and *Adh-Dhahabî* agreed to his grading.





Fear of Allah

Allah, Exalted be He, says:

> ***"That is only Satan who frightens (you) of his supporters. So fear them not, but fear Me, if you are [indeed] believers."***
>
> (Qur'ân: Âlu 'Imrân: 175)

Relevance of the Chapter to the Book of *Tawhîd*

To fear Allah is one of the most comprehensive acts of worship, which must be exclusively devoted to Him. Therefore, the author dedicates this chapter to tackling this subject.

Keywords and Phrases

- **Satan who frightens (you) of his supporters:** Satan gives false impression to Muslims that his supporters are of great power so that Muslims may fear them.
- **Fear Me:** Do not disobey Me.
- **If you are [indeed] believers:** Allah asserts the necessity of having true belief because faith entails fearing Allah more than anyone else.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that Satan aims at making the believers afraid of his allies and supporters, so that the believers may not fight them nor command them to do good and forbid them to commit evil. Besides, Allah forbids us to fear them and commands us to fear Him Alone, for this is a requisite of true faith. The more the servant's faith gets stronger, the less he fears Satan's supporters and vice versa.

Lessons Drawn from the Qur'anic Verse:

- Fearing is an act of worship and thus it must be solely devoted to Allah.
- Expressing fear of anything other than Allah entails polytheism such as fearing that an idol or *tâghût* (i.e. an aggressor) may cause harm.
- Muslims are warned against Satan's plot.



Allah, Exalted be He, says:

> ***"And of the people are some who say, 'We believe in Allah,' but when one [of them] is harmed for (the cause of) Allah, they consider the trial (i.e., harm) of the people as (if it were) the punishment of Allah. But if victory comes from your Lord, they say, 'Indeed, we were with you.' Is not Allah most knowing of what is within the breasts of the worlds (i.e., all creatures)?"***
>
> (Qur'ân: Al-'Ankabût:10)

Keywords and Phrases

- **Who say, 'We believe in Allah':** They claim to have faith, but only by word.
- **But when one [of them] is harmed for (the cause of) Allah:** When one of those people is harmed because of his adherence to Islam.
- **They consider the trial (i.e., harm) of the people as (if it were) the punishment of Allah:** That person who is harmed by people because of his adherence to Islam, considers such a harm as severe as the punishment that will be inflicted on him by Allah due to renouncing the religion. Regrettably, his wrong thought leads him to escape from suffering the harm caused to him by humans to face Allah's punishment that will be inflicted on him because of apostasy.
- **We were with you:** We are believers and we have supported you, so let us share with you the spoils of war.
- **Is not Allah most knowing of what is within the breasts of the worlds:** Allah, Exalted be He, surely, knows everything about people; whether they are true believers or hypocrites.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, informs us of a class of people who adopt the religion of Islam without seeking the religious knowledge that provides them with firm belief. Once any one of such a class is subjected to such afflictions as those which usually harm the Messengers and their followers at the hands of their opponents, he abandons his faith and compares

this temporary punishment of man to the eternal punishment of Allah from which the believers strive to flee. Accordingly, such a person flees from the torture received at the hands of the foes of God by renouncing his religion. He is thus similar to the one who flees from the excessive heat and seeks refuge in the fire. When Allah grants victory to His true believers, such a person would say, "I took part in the battle"; i.e. let me take my share of the spoils of war. At the end of the verse, Allah enunciates that He is All-Knowing of such hypocrisy.

Relevance of the Verse to the Chapter

The verse indicates that fearing the harm that one may receive at the hands of people due to one's belief in Allah is a kind of fearing others besides Allah, which conduces to the weakness of one's faith.

Lessons Drawn from the Verse

- Fearing the harm that one may receive at the hands of people is considered a fear of others besides Allah.
- It is obligatory for one to endure harm for the sake of Allah.
- The verse highlights the weakness of the hypocrites' will and determination.
- The verse proves that Allah is All-Knowing.



Allah, Exalted be He, says:

> ***"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakâh and do not fear except Allah, for it is expected that those will be of the (rightly) guided."*** (Qur'ân: At-Tawbah: 18)

Keywords and Phrases

- **The mosques of Allah are only to be maintained:** The mosques are maintained through worship and obedience to Allah.
- **Those who believe in Allah:** Those who show their true belief by both their hearts and deeds.
- **Do not fear except Allah:** The word 'fear' refers to the fear implying glorification, adoration and obedience, as no one can avoid the natural fear such as fearing the worldly afflictions. Even in these matters Muslims have to fear only Allah's Divine Decree and the course of events He arranged.
- **For it is expected that:** Expectation here refers to certainty.

General Meaning of the Qur'anic Verse

In the Qur'anic verse mentioned right before the verse under discussion, Allah, Exalted be He, disproves the polytheists' moral maintenance of the mosques, which lies in performing the acts of worship there. In this verse, Allah proves that the mosques are maintained through the acts of worship performed by the believers, who sincerely believe in Allah and put their beliefs into practice. Those believers persist in performing prayers and observing its pillars, duties and supererogatory acts. Besides, they pay the *Zakâh* to the legal recipients, and express their sincere fear and adoration to none but Allah.

Relevance of the Qur'anic Verse to the Chapter

This verse signifies the obligation of devoting fear, which is the essence of worship, to Allah Alone.

Lessons Drawn from the Verse:

- It is obligatory to express one's sincere fear to Allah Alone.
- The polytheists' good deeds avail them nothing in the Hereafter.
- Mosques are maintained through obedience to Allah and good deeds, not merely through construction.
- This verse urges Muslims to maintain mosques both physically and morally.



Abû Sa'îd (may Allah be pleased with him) narrated, in a *marfû' hadîth*:

"A sign of lacking certainty of Faith is that you seek to satisfy people at the expense of Allah's Wrath, and to praise them for the sustenance provided by Allah, and to dispraise them for what Allah did not grant you. The sustenance provided by Allah is not brought to one because of a desire of anyone, nor is it prevented because of someone's dislike."[1]

Keywords and Phrases

- **Certainty of Faith:** Perfect belief in Allah
- **Satisfy people at the expense of Allah's wrath:** To prefer the satisfaction of people to that of Allah.
- **Praise them for the sustenance provided by Allah:** To attribute the divine provision to some people whom Allah made as intermediaries, forgetting about the Benefactor and Bestower.
- **To dispraise them for what Allah did not grant you:** That is, dispraising people because of withholding what one asks them for.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) illustrates that Muslims should have strong trust in Allah, rely on Him and believe that all matters go according to His Will and Disposition. Muslims should also believe that Allah decrees whatever results He wills for any causes taken so that they meet the required purpose. Likewise, If Allah wills, he may withhold the causes from leading to results. In other words, all matters are dependent upon Allah's Will. As such, He is the only One worthy of praise in prosperity and adversity. Actually, praising Allah at the time of adversity is the highest degree of certainty of faith. Some people become heartily attached to the means owned by wealthy and powerful humans, so that if they gain some benefits through people they praise them, and if people withhold those benefits, they dispraise and blame them. Such a class of people lack certainty of faith and their reliance on Allah is impaired. Then, the Prophet (PBUH) ends up his words by stressing what he has said at the beginning; that Allah is the Only One Who gives and withholds according to His own Will and Wisdom, regardless of the servants' desires or detestations.

Relevance of the *Hadîth* to the Chapter

The *hadîth* in question stresses the obligation of keeping one's heart solely attached to Allah as regards drawing the good and repelling the evil. It, further, highlights the obligation of having fear of Allah Alone. Moreover, it proves the prohibition of praising or dispraising humans in return for what is granted or withheld.

Lessons Drawn from the *Hadîth*

- It is obligatory to rely on Allah Alone, fear Him and ask Him for provision.
- The *hadîth* is a proof of Allah's Decree and Destiny.
- It is prohibited to attach one's heart to means.
- Muslims are duty bound to prefer Allah's satisfaction to that of His creatures.



'Âishah (may Allah be pleased with her) narrated:

"I heard the Messenger of Allah (PBUH) saying, 'If anyone seeks Allah's satisfaction at the expense of people's anger, Allah will be pleased with him and will cause people to be pleased with him. However, if anyone seeks people's satisfaction at the expense of Allah's anger, Allah will be angry with him and will cause people to be angry with him.'"[2]

(Related by Ibn Hibbân in his Authentic Book)

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) shows the way by which one may attain the satisfaction of Allah and people as well as the way by which one may incur the dissatisfaction of Allah and people. Allah always decrees what is good for His creation, and people definitely gain this good, sooner or later. However, the demands and desires of people may contradict what Allah has ordained for their instant or late benefit, for they do not know the consequences of their deeds and are influenced only by worldly factors. Hereby, the stance of the true believers becomes distinct from that of the ones whose belief is shaky; a true believer gives priority to Allah's satisfaction over that of people, and thus persists in acting upon Allah's Law not fearing the blame of a critic. As a result of such a believer's keenness on pleasing Allah, Allah constantly grants him victory over his opponents, as He, Exalted be He says:

"...And whoever fears Allah – He will make for him a way out."

(Qur'ân: At-Talâq: 2)

However, a Muslim of shaky belief prefers seeking the satisfaction of people to seeking that of Allah, and thus seeks fulfilling people's desires even if they are contrary to Allah's directives. In fact, such a person fears people more than he fears Allah. Since this is his objective which motivates his actions, he will be given the contrary of what he willed. Therefore, those who praise him will turn to dispraise him, and those people will avail him nothing before Allah. Hence, that person harms himself and those whom he wants to benefit through disobeying Allah.

Relevance of the *Hadîth* to the Chapter

The *hadîth* indicates the obligation of fearing Allah and making His satisfaction prior to that of the creatures.

Lessons Drawn from the *Hadîth*

- It is obligatory to fear Allah and make His satisfaction prior to that of creatures.
- The *hadîth* demonstrates the punishment inflicted on whoever prefers people's satisfaction to Allah's satisfaction.
- Relying on Allah and trusting Him are obligatory.
- The *hadîth* demonstrates the pleasant results of giving preference to Allah's satisfaction, and the bad consequences of giving preference to people's satisfaction.
- The servants' hearts are absolutely controlled by Allah.

Endnotes

1 Abû Nu'aym in his collection entitled *Al-Hilyah* (*The Ornament*) (5/106), (10, 41) and Al-Bayhaqî in *Shu'ab Al-Îmân* (*Branches of Faith*) (203). At-Tabarânî related the same *hadîth* as narrated by 'Abdullâh Ibn Mas'ûd ascribing it to the Prophet (PBUH). See his collection of *Hadîth* entitled *Al-Mu'jam Al-Kabîr* (10/215 – 216 No. 10514). However, Al-Haythamî said in *Majma' Az-Zawâ'id (4/71)*: *"Khâlid Ibn Yazîd Al-'Umarî, who is accused of fabricating hadîths, is one of the transmitters of this narration of the hadîth."*

2 Ibn Hibbân in *Mawârid Az-Zam'ân* (*Fountains of the Thirsty*) (1541, 1542) and At-Tirmidhî (2416).



Reliance on Allah

Allah, Exalted be He, says:

"...and upon Allah rely, if you should be believers."

(Qur'ân: Al-Mâ'idah: 23)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author asserts that sincere reliance is a religious obligation which must be solely directed to Allah, as it is one of the best devotional acts, and one of the highest degrees of monotheism.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that Moses ordered his people to enter the Holy Land of Jerusalem which Allah had allotted to them, and not

to turn in flight for fear of the giant people who dwelt therein. Moses, further, urged them to go forward without fearing their enemies, and to rely on Allah in their pursuit of defeating them, and to trust the promise of Allah if they should be believers.

Lessons Drawn from the Qur'anic Verse

- Relying on Allah is a devotional act. Muslims are, thus, duty bound to rely solely on Allah, Glorified be He, as relying on others besides Him is deemed an act of polytheism.
- Relying on Allah is a prerequisite for the validity of one's faith; once a person relies on anyone other than Allah, his faith becomes null and void.



Allah, Exalted be He, says:

> ***"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."***
> (Qur'ân: Al-Anfâl: 2)

Keywords and Phrases

- **Upon their Lord :** Only on their Lord and no one else
- **They rely:** They resign themselves to Allah's Will, fear Him alone, and invoke none but Him.

General Meaning of the Verse

Allah, Exalted be He, describes the true believers as having three great characteristics; they are as follows:

1) When Allah is mentioned, they get fearful, and thus comply with His directives and refrain from what He prohibits.
2) Their faith increases when they listen to the recitation of the Noble Qur'ân.
3) They resign themselves to Allah's will, and rely on Him alone.

Relevance of the Qur'anic Verse to the Chapter

This verse indicates that reliance on Allah is a typical characteristic of the true believers.

Lessons Drawn from the Verse

- A Muslim has a legal obligation to rely on Allah as one of the typical characteristics of the true believers
- One's faith may increase or decrease; it increases thanks to one's obedience to Allah and decreases as a result of one's sins.
- Faith in Allah necessitates reliance on Him alone.
- Submission and humility to Allah are two of the typical characteristics of the true believers.



Allah, Exalted be He, says:

> ***"O Prophet, sufficient for you is Allah and for whoever follows you of the believers."*** (Qur'ân: Al-Anfâl: 64)

And He says:

> ***"And whoever relies upon Allah, then He is sufficient for him."*** (Qur'ân: At-Talâq: 3)

General Meaning of the Qur'anic Verses

In these two verses, Allah, Exalted be He, informs Prophet Muhammad (PBUH) and his nation that He is sufficient for them as a Supporter and Protector, and thus, they are in no need of help from others. Therefore, the believers should rely only on Allah and seek only His bounty. Further, Allah has set a reward for each good deed. Consequently, He grants His support as a reward for whoever relies solely on Him, so no enemy can ever harm him.

Relevance of the Verses to the Chapter

The two verses prove the obligation of relying on Allah, as He is sufficient for whoever puts his trust in Him.

Lessons Drawn from the Verses:

- Reliance on Allah is obligatory as it is one of the greatest acts of worship.
- The two verses show the virtue of relying on Allah and the benefit reaped from it, and that reliance on Allah is one of the major reasons for drawing benefit and repelling harm.
- One is always given reward according to one's deeds.



Ibn `Abbâs (may Allah be pleased with him) narrated:

"(The statement), 'Allah is Sufficient for us and He is the Best Disposer of affairs' was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e. hypocrites) said, ***'Indeed, the people have gathered against you, so fear them.' But it [merely] increased them in faith, and they said, 'Sufficient for us is Allah, and [He is] the best Disposer of affairs.'*** (Qur'ân: Âlu `Imrân: 173)"[1]

(Related by Al-Bukhârî and An-Nasâ'î)

General Meaning of the Tradition

In this tradition, `Abdullâh Ibn `Abbâs (may Allah be pleased with him) narrates that the great statement, *"Allah is Sufficient for us and He is the Best Disposer of affairs"* was pronounced by the two friends of Allah, Abraham and Muhammad (peace be upon them both); they faced two critical situations in the course of preaching to their peoples. When Abraham called his people to worship Allah, they refused, so he demolished their idols. Upon that, his people decided to take revenge on him in support of their idols. So, they collected firewood and kindled a big fire and threw him by a mangonel to the center of that fire where he uttered the aforementioned great statement. Consequently, Allah commanded the fire saying, ***"...be coolness and peace for Abraham."*** (Qur'ân: Al-Anbiyâ': 69) Likewise, when Quraysh sent messages threatening Muhammad (PBUH) and Muslims that they had mobilized a great army in order to annihilate them, he (PBUH) said this great statement 'Allah is Sufficient for us and He is the Best Disposer of affairs'. In return for that Allah said, ***"So they returned with grace and favor from Allah, and no harm touched them..."*** (Qur'ân: Âlu `Imrân: 174)

Relevance of the Tradition to the Chapter

In this tradition, the great statement pronounced by the two Prophets teaches us how to resign oneself to Allah and rely solely upon Him. Thus, Muslims should repeat that statement at hard times. This statement signifies the necessity of reliance upon Allah in repelling the enemies' machinations.

Lessons Drawn from the Tradition

- The tradition stresses the virtue of the statement, *"Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)"* which Muslims should utter at hard times.
- It also highlights the fact that reliance upon Allah is one of the major reasons of drawing benefit and repelling evil both in this worldly life and in the Hereafter.
- One's faith may increase or decrease; it increases thanks to the obedience to Allah and decreases as a result of sins.
- It may happen that man hates a thing which is good for him.

Endnotes

1 Al-Bukhârî (4563 and 4564).



Feeling Secure from the Plan of Allah

Allah, Exalted be He, says:

"Then, did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people."

(Qur'ân: Al-A'râf: 99)

And He says:

"He said, 'And who despairs of the mercy of his Lord except for those astray?' " (Qur'ân: Al-Hijr: 56)

Relevance of Chapter to the Book of *Tawhîd*

In this chapter, the author elaborates on that security from the plan of Allah and despair of His mercy are two of the most deadly sins, since each of them violates the perfection of monotheism. Besides, the author points out that a believer is duty bound to combine fear and hope in his relation to Allah.

Keywords and Phrases

- **Plan of Allah:** This refers to Allah's bestowal of graces on those who disobey him; he also prolongs their lifespan, then He, Exalted and Glorified be He, pronounces a decree of eternal damnation on them.
- **Losing people:** Those perishing themselves by committing sins.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, portrays the states of the people of the towns who denied the Messengers. Depicting that the reason why they did that was that they felt secure from being gradually drawn into eternal damnation by Allah, and did not fear Him. Thus, they went too far in their disobedience to Him and did not expect any punishment from Him. This is exactly the state of those who are predestined to damnation.

In the second verse, Allah relates the story of His intimate Prophet Abraham (PBUH) when the angels brought him good tidings that his wife would give birth to Prophet Isaac (PBUH). Abraham (PBUH) thought that it was impossible for him to have a son due to his old age, and thus the angels said to him, *"... so do not be of the despairing."* (Qur'ân: Al-Hijr: 55) Abraham replied that he was not of the desperate, and asserted that he was only astonished by the good tidings.

Lessons Drawn from the Two Qur'anic Verses

- The first verse implies an admonition against feeling secure from the plan of Allah and, further, deems it a major sin.
- The second verse implies an admonition against despairing of the mercy of Allah and, further, deems it a major sin.
- The two verses point out that a believer is duty bound to equally combine fear and hope in worshipping Allah. Thus, one should not depend only on hope so as not to feel secure from the plan of Allah, nor should he only fear Allah till he despairs of His mercy.
- Fear and hope are two devotional acts of the heart which a believer must purely dedicate to Allah, Who has no partner.



Ibn 'Abbâs (may Allah be pleased with him) said:

"The Messenger of Allah (PBUH) was asked about the major sins so he said, '(They are) Associating others in worship with Allah, despairing of relief from Allah, and feeling secure from the plan of Allah.' "[1]

Ibn Mas'ûd (may Allah be pleased with him) said:

"The major sins are associating others in worship with Allah, feeling secure from the plan of Allah, despairing of the mercy of Allah and despairing of relief from Allah."[2]

(Related by 'Abdur-Râziq)

Keywords and Phrases

- **A major sin:** It is the sin if committed Allah prescribes a penalty in this life for the doer, or threatens to cast him into the Hellfire, or to inflict His Curse or His Wrath on him, or declares him to be bereft of sincere faith in Him.
- **The plan of Allah:** His scheme is to gradually draw the disobedient into eternal damnation, or for Allah to deprive him of the faith granted to him before.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) highlights some of the major sins as follows:

Firstly, to associate others with Allah in His *rubûbiyyah* (lordship) or His *'ulûhiyyiah* (divinity). This sin is mentioned first as it is the most deadly sin.

Secondly, to despair of the mercy and relief of Allah, as it is an act of mistrust in Allah and ignorance of His great mercy that embraces all things.

Thirdly, to feel secure from the plan of Allah; in this case the person is bestowed Allah's favors, then Allah suddenly overtakes him by pronouncing a decree of eternal damnation on him.

This *hadîth* does not mention all major sins, for they are so many. It rather points out the most deadly sins as Ibn Mas'ûd stated in the tradition mentioned right after the *hadîth* under discussion.

Relevance of the *Hadîth* to the Chapter

This *hadîth* indicates that feeling secure from the plan of Allah and despairing of His mercy are of the major sins.

Lessons Drawn from the *Hadîth*

- It is prohibited to feel secure from Allah's Plan and despair of His Mercy. These two sins are of the most deadly ones, the first of which is committed by the *Al-Murji'ah*[3] whereas the latter is committed by the *Kharijites*[4].
- Ascribing partners to Allah is the most deadly sin.
- A Muslim is to be in a moderate state between fearing Allah and hoping for His Mercy. He, thus, should fear Allah without despair of His Mercy, and hope in His Mercy without feeling secure from Allah's plan.

Endnotes

1 Al-Haythamî said in Majma' Az-Zawâ'id (1/104), "This hadîth is related by Al-Bazzâr and At-Tabarânî, and its transmitters are judged trustworthy."

2 'Abdur-Razzâq in his collection of hadîth (0/459) No. (19701) and At-Tabarâni in Al-Mu'jam Al-Kabîr (9/156 No. 8784). Al-Haythami said in his Majma' Az-Zawâ'd (1/104), "This hadîth is related by At-Tabarânî with an authentic chain of transmitters".

3 Al-Murji'ah is an Islamic sect which holds the belief that sins do not harm believers and good deeds do not benefit disbelievers. They refer the case of those who commit major sins to Allah in the Hereafter.

4 The Kharijites (Al-Khawârij, i.e. the Seceders): An Islamic radical sect that broke away from the reign of 'Ali Ibn Abû Tâlib, the Muslim Caliph then, and murdered him. Their followers believe that the Muslim who commits a major sin is a disbeliever. They also curse and revile the Prophet's Companions and deem the blood of Muslims violable.



Faith and Patience with the Decree of Allah

Allah, Exalted be He, says:

> ***"...And whoever believes in Allah – He will guide his heart..."***
>
> (Qur'ân: At-Taghâbun: 11)

'Alqamah says:

> *"This verse describes the man who, when afflicted with a tribulation, believes it to be predestined by Allah, and thus gets satisfied and resigns himself to Allah's Will."*

ʿAlqamah (the Narrator)

His full name is ʿAlqamah Ibn Qays Ibn ʿAbdullâh Ibn ʿAlqamah. He was born in the lifetime of the Prophet (PBUH), and was one of the great trustworthy scholars from among the Successors of the Companions. He died after 60 A.H.; may Allah have mercy on him.

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author highlights the obligation of showing patience with the Decree of Allah, and the prohibition of being discontented with it, as such discontent violates the perfection of one's faith.

Keywords and Phrases

- **Faith:** Pronouncing one's faith in Allah with one's tongue, holding it in one's heart, and translating it into practice with one's bodily organs.
- **Patience:** Withholding oneself from discontent with Allah's Decree, and curbing one's tongue from complaining or showing dissatisfaction as well as withholding oneself from slapping one's cheeks and/or tearing one's clothes when afflicted with a tribulation.
- **Whoever believes in Allah:** Whoever believes that the tribulation he is afflicted with is predestined by Allah, and thus says, "To Allah we belong, and to Him is our return."
- **Guide his heart:** Allah guides the heart of the believer afflicted with a tribulation to be patient.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that if the person afflicted with a tribulation accepts his fate with patience and hopes for Divine reward, believing that it is the Decree of Allah, Allah will guide his heart and compensate him for any worldly loss. Moreover, Allah may grant him better than that which has been taken from him.

Relevance of the Qur'anic Verse to the Chapter

This verse provides a clear proof of the merits of being patient with the painful tribulations predestined by Allah.

Lessons Drawn from the Qur'anic Verse

- There are great merits for keeping patient when afflicted with the painful tribulations which are predestined by Allah.
- Deed is one of the constituents of faith.
- Showing patience at hard times is a means of having one's heart guided by Allah.
- Guidance is one of the rewards that Allah grants in return for patience.



Abû Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"Two (things) are found among men which are tantamount to unbelief: slandering others' lineages and wailing over the deceased."*
>
> (Related by Muslim)[1]

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) stresses that two characteristics tantamount to unbelief will incessantly be typical of people; namely slandering others' lineages and wailing over afflictions as a sign of discontent with the Divine Decree. No one will be protected against these two sins except with the help of Allah. However, if a Muslim does an act tantamount to unbelief, he is not considered a disbeliever as long as he does not do an act of real disbelief.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a clear proof of the prohibition of wailing over the deceased, as it is a sign of impatience and discontent with one's fate.

Lessons Drawn from the *Hadîth*

- It is prohibited to wail over the deceased, for this is a characteristic tantamount to disbelief and is deemed a major sin.
- It is obligatory for the Muslim to be patient with tribulations, as the prohibition of wailing over the deceased implies the obligation of patience.
- Some acts of disbelief do not entail one's exclusion of the fold of Islam.
- It is prohibited to slander others' lineages.



Ibn Mas'ûd (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"He is not one of us (Muslims) who slaps his cheeks, tears his clothes and follows the ways and traditions of the pre-Islamic period of ignorance."*[2]

Keywords and Phrases

- **Not one of us:** This phrase is a kind of threat and it does not mean that the person, who slaps his cheeks, tears his clothes and follows the ways and traditions of the pre-Islamic period of ignorance, is a disbeliever.
- **The ways and traditions of the pre-Islamic period of ignorance:** This phrase refers to wailing over the deceased, and invoking for one's destruction.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) threatens those who commit any of the aforementioned sins with dire consequences. This is because doing those acts involve the following harms: Firstly, those acts reflect one's impatience and discontentment with Divine Decree. Secondly, one is harmed by slapping one's cheeks. Thirdly, one's belongings are damaged by tearing one's clothes. Fourthly, one curses oneself, and finally, committing any of these offenses implies a complaint against Allah, Exalted be He.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a proof of the prohibition of showing discontent with the Decree of Allah whether by words or deeds. It, further, proves that such a practice is one of the major sins.

Lessons Drawn from the *Hadîth*

- ❖ It is prohibited to show discontent with the Decree of Allah whether by words or actions. Such a practice is deemed one of the major sins.
- ❖ It is obligatory for one to keep patient when afflicted with tribulations.
- ❖ Muslims are duty bound not to imitate the practices of the pre-Islamic period of ignorance, as contradicting the people of that period is an objective prescribed by the All-Wise Lawgiver.



Anas (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"Great affliction entails great reward (from Allah); and if Allah, Exalted be He, loves a group of people, He tests (afflicts) them; whoever is satisfied will be deserving of satisfaction (from Allah), and whoever is dissatisfied will be deserving of (Allah's) wrath."*[3]
>
> (At-Tirmidhi graded it a hasan hadith.)

General Meaning of the *Hadith*

In this *hadith*, the Prophet (PBUH) states that a Muslim reaps a great reward from Allah for the great afflictions he suffers if he keeps patient and hopes for Allah's reward. Furthermore, the Prophet (PBUH) emphasizes that when Allah tries His servant with affliction, it is a sign that Allah loves him. Thus, if the Muslim trusts Allah and shows satisfaction with His decree in the hope for His reward, he will be deserving of satisfaction and reward from Allah. But if he gets dissatisfied and impatient with the Divine Decree, he will be deserving of Allah's wrath and punishment.

Relevance of the *Hadith* to the Chapter

This *hadith* shows a sign of Allah's love for His servant, and explains Allah's wisdom behind trying His servant with afflictions.

Lessons Drawn from the *Hadith*

- Affliction is a sign of Allah's love for His servant.
- The kind of love, satisfaction and dissatisfaction attributed to Allah suits His Majesty and is different from that ascribed to man.
- The *hadith* proves that Allah is All-Wise in His actions.
- Rewards are always proportionate to deeds.
- Muslims are urged to be patient with afflictions.
- Man may hate what is good for him.



The Messenger of Allah (PBUH) said:

> *"When Allah wants to do good for His servant, He gives him punishment (for the sins he commits) beforehand in this world; but when He wants to cause evil to His servant, He suspends punishing him for his sins until he comes with his sins on the Day of Resurrection. (to receive a requital proportionate to his deeds.)"*[4]

Since this *hadîth* and the previous one are related by At-Tirmidhî with the same chain of transmitters and the same Companion (narrator), the author of the book tackles them as one *hadîth.*

Keywords and Phrases

- **Gives him punishment beforehand in this world:** Allah inflicts sufferings on His servant because of his sins, so that he departs this life without any sins.
- **Until he comes with his sins on the Day of Resurrection (to receive a requital proportionate to his deeds):** Disobedient servants of Allah whom Allah wants to cause evil will come on the day of Resurrection with all his sins in order to be afflicted with the punishment he deserves.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that one of the signs indicating that Allah wants to do good for His servant is to punish him in this world for his sins. Once a servant receives that worldly punishment, he departs this life without any sins to be questioned about on the Day of Resurrection. In addition, whoever is punished in this world, will receive an easy reckoning in the Hereafter. If Allah does not punish his servant in this world for his sins, it is a sign that Allah intends evil for him on the Day of Judgment. Consequently, on the Day of Judgment, such a servant will receive a punishment proportionate to his deeds.

Relevance of the *Hadîth* to the Chapter

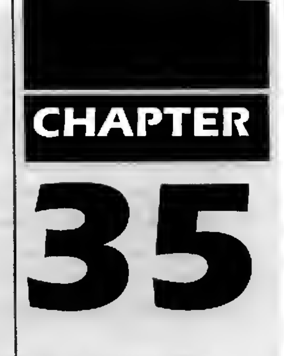
This *hadîth* urges Muslims to be patient with afflictions and content with the Divine Decree as these manners draw all good for them.

Lessons Drawn from the *Hadîth*

- Among the signs that indicate Allah's intention to do good for His servant is to inflict sufferings on him in this world as a penance for his sins.
- One of the signs that Allah intends evil for His servant is that He does not punish him for his evil deeds in this world until he comes with his sins on the Day of Resurrection to receive a punishment proportionate to his deeds.
- A Muslim is to fear when being continuously well lest it may be a sign that Allah intends evil for him.
- When a Muslim is in distress, he is admonished to think well of Allah and hope for his reward.
- It may happen that man hates a thing which is good for him or loves a thing which is evil for him.
- Muslims are urged to be patient with afflictions.

Endnotes

1 Muslim (67).
2 Al-Bukhârî (1294) and Muslim (103).
3 At-Tirmidhî (2398) and Ibn Mâjah (4021).
4 At-Tirmidhî (2398), Ahmad (4/87), and Al-Hâkim (1/349).



Showing off

Allah, Exalted be He, says:

> ***"Say, 'I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.'"*** (Qur'ān: Al-Kahf: 110)

Relevance of the Chapter to the Book of *Tawhīd*

Since showing off violates the prerequisites of monotheism and renders one's good deeds null and void, the author intends, in this chapter, to admonish Muslims against it.

Keywords and Phrases

- **Say :** Allah addresses a command to the Prophet (PBUH) to speak to people.
- **A man like you:** Not a god or a supernatural creature
- **Hope for the meeting with his Lord:** Fear the Day of Resurrection and long for seeing Allah on the Day of Resurrection.
- **Righteous work:** Good deeds that are sincerely devoted to Allah and meeting the rules of the *Sharî'ah* (Islamic Law).
- **Not associate in the worship of his Lord anyone:** To keep away from showing off and devote *Sharî'ah*-based deeds only to Allah.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, commands His Prophet (PBUH) to inform people that he is an ordinary man just like them, not possessed of any of the attributes of Lordship or Divinity. Rather the Prophet Muhammad's mission was to convey to people what Allah revealed to him. The most significant of the revelation inspired to him is that Allah is the only One deserving of worship, and that one is prohibited to associate anyone with Him in worship. People will inevitably return to Allah on the Day of Resurrection. Therefore, whoever hopes for salvation on that day, must persevere in doing good deeds which are in accordance with the *Sharî'ah* and solely devoted to Allah.

Relevance of the Qur'anic Verse to the Chapter

This verse implies a command from Allah to His servant to be sincere in his worship to Allah. Sincerity in one's worship entails avoiding showing off which is an act of polytheism.

Lessons Drawn from the Verse

- ❖ The essence of religion is to dedicate one's worship only to Allah.
- ❖ Showing off in worship is a kind of polytheism.
- ❖ The polytheists commit polytheism with regard to the matters of worship.
- ❖ People are prohibited to worship others along with Allah, whether idols, prophets, righteous people or any others.



Abû Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (PBUH) said:

> *"Allah, Blessed and Exalted be He, said, 'I am the One Who never be in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him to the one whom he associates with Me.'"*[1]
>
> (Related by Muslim)

Keywords and Phrases

- **Associates anyone else with Me:** Intending to direct one's work for deities other than Allah.
- **I shall abandon him to the one whom he associates with Me:** Allah will not accept his work, and will abandon him to his false deity.

General Meaning of the *Hadîth*

This is a *qudsî* (Divine) *hadîth* as the Prophet (PBUH) conveys the Words of Allah, Almighty and Ever-Majestic be He. The Prophet (PBUH) narrates that Allah rejects any work intended for others besides Him through showing off or the like. Indeed, Allah accepts only the work devoted entirely to Him.

Relevance of the *Hadîth* to the Chapter

This *hadîth* indicates that Allah rejects any work intended for showing off or is impaired by any other act of polytheism.

Lessons Drawn from the *Hadîth*

- ❖ Muslims are warned not to approach any act of polytheism as it causes the work to be rejected by Allah.
- ❖ The obligation of having one's work sincerely dedicated to Allah, and purely free of any type of polytheism
- ❖ This *hadîth* proves that Allah is the Self-Sufficient.
- ❖ It also provides a proof that Allah is possessed of speech.



Abû Sa'id (may Allah be pleased with him) narrated:

> *"The Messenger of Allah (PBUH) said, 'Shall I tell you what I fear for you more than Antichrist?' They (the Companions) said, 'Yes, O Messenger of Allah!' He said, '(It is) the hidden polytheism, that is, a person stands in prayer and on seeing someone looking at him, he tries to beautify his prayer.'"*[2]
>
> (Related by Ahmad)

Keywords and Phrases

- **Antichrist:** The one who will cause the greatest *fitnah* (trial) a short time before the Day of Resurrection.
- **Hidden polytheism:** The modifier 'hidden' is inserted before the word 'polytheism' as one's work appears to be devoted to Allah though it is intended for deities other than Him.
- **Beautify his prayer:** To make it longer and perform it perfectly.

General Meaning of the *Hadîth*

While the Companions were talking about the *fitnah* (trial) of the Antichrist expressing their fears from that event, the Prophet (PBUH) joined them. Commenting on the topic under discussion, he (PBUH) informed them that there was a matter he feared for them more than the Antichrist; namely ascribing partners to Allah when making one's intention which is invisible to people. Then he (PBUH) explained that this type of polytheism is represented in one's interest in attracting people's admiration by beautifying one's work, which is supposedly intended for the sake of Allah.

Relevance of the *Hadîth* to the Chapter

This *hadîth* implies an explanation of the act of showing off and an admonition against approaching it.

Lessons Drawn from the *Hadîth*

- The *hadîth* shows the Prophet's pity for his nation and his concern to advise them.

❖ Showing off is more dangerous to the righteous people than the *fitnah* (trial) of Antichrist.

Muslims are to be cautious of falling into showing off or any other kind of polytheism.

Endnotes

1 Muslim (2985), Ahmad (2/301, 435), Ibn Mâjah (4202), and Ibn Khuzaymah (938).

2 Ibn Mâjah (4204) and Ahmad in *Al-Musnad* (3/30).





Acts of Polytheism: Righteous Deeds Intended for Worldly Gain

Allah, Exalted be He, says:

> *"Whoever desires the life of this world and its adornments. We fully repay them for their deeds therein, and they therein will not be deprived - Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do."* (Qur'ân: Hûd: 15-16)

Relevance of the Chapter to the Book of *Tawhîd*

The present chapter indicates that when good deeds are intended for worldly gain, they entail polytheism. This act of polytheism violates the perfection of monotheism and renders one's deeds void. The present chapter differs from the previous one in that the former tackles the deeds intended for worldly gain, while the latter tackles the deeds intended for getting praise from people.

Keywords and Phrases

- **Desire the life of this world and its adornments:** To intend by one's deeds gaining a worldly reward.
- **For whom there is not in the Hereafter but the Fire:** Because all their deeds are intended for obtaining worldly gain.
- **And lost is what they did therein:** In the Hereafter, those people will have no reward for their deeds as they did not intend to gain the reward from Allah.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, enunciates that he who is attached to the worldly life as his ultimate purpose, and intends it in all his deeds, paying no heed to the Hereafter, will be repaid by Allah for his deeds in this life, if He wills. Allah, Exalted be He says:

> ***"Whoever should desire the immediate, We hasten for him from it what We will to whom We intend ..."*** (Qur'ân: Al-Isrâ': 18)

Thus, in the Hereafter, such a person will have no good deeds to be rewarded for.

Relevance of the Two Verses to the Chapter

These verses state the ruling on those who seek after worldly gain through deeds of righteousness, and shows the dire consequences of such deeds both in this life and in the Hereafter.

Lessons Drawn from the Two Verses

- ❖ Polytheism renders one's good deeds void, and similarly one's deeds are rendered void if they are intended for worldly gain.
- ❖ In this life, Allah may reward the unbelievers and the seekers after worldly gain for their good deeds, but in the Hereafter, they will have no good deed to be rewarded for.
- ❖ Muslims are warned not to seek after any worldly gain by deeds supposedly intended for the sake of Allah.
- ❖ Muslims are urged to intend by their deeds the reward of Allah in the Hereafter.



Abû Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

"Let the slave of dinar, dirham, and Khamîsah (a striped garment made of silk or wool) and velvet perish. He is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Tûbâ (Paradise) is for him who holds the reins of his horse to strive for the Cause of Allah, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."[1]

(Related by Al-Bukhârî)

Keywords and Phrases

- **Tûbâ:** A name for Paradise or a tree therein
- **For the Cause of Allah:** For fighting the polytheists
- **His hair unkempt:** Fighting in the cause of Allah makes him so busy that he has no time to use hair oil or comb his hair.
- **Feet covered with dust:** This image of the fighter in the cause of Allah contrasts that of the person who leads a life of luxury in this life.
- **Asks for permission:** To meet a leader, a prince, etc.
- **Is not permitted:** Due to his humble character in the eyes of those in authority

General Meaning of the *Hadîth*

In this *hadith*, the Prophet (PBUH) portrays the states of two men; the first seeks only mundane benefits while the other seeks the reward of Allah in the Hereafter. Therefore, the former is like a slave of this life, as he is pleased when he gets its pleasures and displeased when deprived of them. The Prophet (PBUH) invokes Allah not to save such a slave of pleasures when he is in distress

so that he neither gets what he desires nor protects himself against what he fears. This person is enslaved to his lusts, and is thus not a true servant of Allah. Thus, he does not deserve divine salvation. On the contrary, the Prophet (PBUH) illustrates the characteristics of the true servant of Allah, who seeks to please his God and keeps away from whatever conduces to His Wrath. Such a Muslim patiently endures hardships in this life and does not devote himself to seeking luxury and satisfying his mundane desires. In addition, such a devout person does not perform any act of worship ostentatiously to attract people's admiration or gain prestige among them. As a reward for his sincerity to Allah, he will be admitted into Paradise or granted a special tree therein.

Relevance of the *Hadîth* to the Chapter

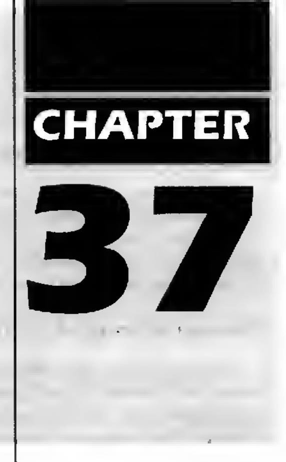
While the *hadîth* censures seeking after worldly gain through acts supposedly intended for Allah, it praises the acts intended for gaining a reward from Allah in the Hereafter.

Lessons Drawn from the *Hadîth*

- While the *hadîth* censures any deeds intended only for worldly gain, it commends those intended for gaining a reward from Allah in the Hereafter.
- The *hadîth* also highlights the virtue of being modest.
- It also emphasizes the virtue of striving in the Cause of Allah.
- While leading a life of luxury is dispraised, manly characteristics like vigor and sturdiness are highly praised, for such qualities help a Muslim to strive in the Cause of Allah.

Endnotes

1 Al-Bukhârî (2887).



Taking Scholars or Rulers as Partners besides Allah

Ibn `Abbâs said:

> *"Stones are about to fall on you from the sky (as a punishment): I say, 'The Prophet (PBUH) said so and so' and you say, 'But Abû Bakr and `Umar said (something different).' "*

Relevance of the Chapter to the Book of *Tawhîd*

Since obedience is a type of worship, the author highlights, in this chapter, the obligation of dedicating it only to Allah, Exalted be He. The author also stresses that no one is to be obeyed in any matter involving disobedience to Allah.

The Occasion of the Tradition

Ibn 'Abbâs said that statement to a person who argued with him over the *Mut'ah* of *Hajj*. Ibn 'Abbâs used to instruct people to perform *Mut'ah* of *Hajj* in compliance with the Prophet's directive. However, his opponent argued that Abû Bakr and 'Umar forbade such an act. Therefore, Ibn 'Abbâs had recourse to the *Sunnah* of Allah's Messenger (PBUH).

General Meaning of the Tradition

In this tradition, Ibn 'Abbâs (may Allah be pleased with him) expected a severe punishment to befall those who would give precedence to the saying of Abû Bakr and 'Umar, or anyone else, over the saying of Allah's Messenger (PBUH). Ibn 'Abbâs was motivated by the truth that belief in the Messenger Muhammad (PBUH) entails obeying him, and thus, giving precedence to his sayings over those of anyone else.

Relevance of the Tradition to the Chapter

The tradition indicates the prohibition of obeying scholars and rulers in matters contradictory to the guidance of the Messenger (PBUH), for such an act entails punishment.

Lessons Drawn from the Tradition:

- The tradition points out that it is obligatory to give precedence to the sayings of the Messenger over those of anyone else.
- Acting in violation of the guidance of the Messenger (PBUH) conduces to punishment.



Ahmad Ibn Hanbal said:

*"I am amazed at those people who know the chain of transmitters of a hadîth and its authenticity, and yet they adopt the opinion of Sufyân, while Allah, Exalted be He, says, "...**So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah strike them...**"* (Qur'ân: An-Nûr: 63) *Do you know what is meant by 'fitnah'? Fitnah refers to polytheism. If the Muslim rejects some of the Messenger's words, his heart may deviate and thereby he may eventually destroy himself."*

Profiles

- Ahmad Ibn Muhammad Ibn Hanbal is one of the Four Imâms of the well-known schools of law. He died in 241 A.H.; may Allah have mercy on him.
- The full name of Sufyân is Abû `Abdullâh Sufyân Ibn Sa`îd Ath-Thawrî. He was an ascetic, a devout and trustworthy *faqîh*. He died in 161 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Who know the chain of transmitters of a hadîth and its authenticity:** Those people knew that the chain of transmitters of a certain *hadîth* is authentic, for this signifies the authenticity of the *hadîth* concerned.
- **Who dissent from his [i.e., the Prophet's] order:** Those who act in contradiction to the orders of Allah or His Prophet (PBUH).

The Occasion of the Tradition

Imâm Ahmad uttered these words when he was told that some people would leave the *hadîths* of the Prophet (PBUH) and adopt the opinion of Sufyân or other *faqîhs* (scholars of Islamic Jurisprudence).

General Meaning of the Tradition

In this tradition, Imâm Ahmad criticizes those who are aware of the *sahîh hadîth* on a particular matter and yet adopt an opinion in violation

of the Prophet's *hadith*. Those people resort to false excuses to justify their view. Nevertheless, it is obligatory for the believer that once he is aware of the evidence drawn from the Book of Allah or the *Sunnah* of His Prophet on any matter, he must comply with it, no matter that many people may contradict him. This is a command given by Allah, Glorified and Exalted be He, as well as His Prophet (PBUH). As for those who are aware of the authenticity of a particular practice of the Prophet's *Sunnah* and then act in violation of it, Imâm Ahmad fears that their hearts may deviate and thereby they may ultimately perish in both this life and the Hereafter. Supporting his view, Imâm Ahmad quotes the above-mentioned verse. Similarly, there are several Qur'anic verses supporting this view, such as the verse that reads:

"...And when they deviated, Allah caused their hearts to deviate..."

(Qur'ân: As-Saff: 5)

Relevance of the Tradition to the Chapter

In this tradition, Muslims are warned not to follow the scholar's opinions which are not substantiated by legal proofs, and not to abstain from acting in compliance with the Qur'ân and the Sunnah, for this is an act of associating others with Allah in obedience.

Lessons Drawn from the Tradition:

- Those who are able to derive proofs and make deduction are prohibited to imitate the scholars' views blindly.
- Those who are not aware of the legal proofs on a particular matter are permitted to imitate the trustworthy and pious men of knowledge.



'Adiyy Ibn Hâtim (may Allah be pleased with him) narrated:

"I heard the Prophet (PBUH) reciting the Qur'anic verse which reads, ***"They have taken their scholars and monks as lords besides Allah..."*** (Qur'ân: At-Tawbah: 31) *So, I said, 'O Messenger of Allah! We do not worship them.' He (the Prophet) said, 'Do they not prohibit what Allah has made lawful, and then you deem it prohibited, and do they not make lawful what Allah has prohibited, and then you deem it lawful?' I said, 'Yes.' Thereupon, he said, 'This is your worship of them.' "*[1]

(Related by Ahmad and At-Tirmidhi, who regarded it as hasan (good) hadith.

'Adiyy Ibn Hâtim (the Narrator)

The full name of the narrator is 'Adiyy Ibn Hâtim At-Tâ'i. He was a well-known righteous Companion. He died in 68 A.H., at the age of 120 years old; may Allah be pleased with him.

Keywords and Phrases

- **Scholars:** The scholars of Jews
- **Monks:** The Christian monks
- **We did not worship them:** 'Adiyy thought that worship is confined to prostration and suchlike acts intended for drawing near to those people.

General Meaning of the *Hadîth*

In this verse, Allah enunciates that the Jews and Christians have taken their scholars and monks as gods besides Allah. Those scholars and monks enact laws in violation of the legislation of Allah, and their people act upon those laws. Hearing the above-mentioned verse, 'Adiyy Ibn Hâtim got confused as he thought that worship is confined to prostration and suchlike acts. Therefore, the Prophet (PBUH) informed him that following the scholars or monks in prohibiting what is lawful and vice versa, is an act of worshipping them.

Relevance of the *Hadîth* to the Chapter

This *hadîth* asserts that obeying anybody in a matter of disobedience to Allah, especially in enacting laws and rules in violation of those ordained by Allah, is an act of worshipping them besides Allah.

Lessons Drawn from the *Hadîth*

- Following scholars or anyone else in changing the rulings of Islamic Law is an act of major polytheism only if the follower knows that these enacted laws are at variance with those of Allah.
- It is exclusively Allah's right to prohibit something or to make something lawful.
- The *hadîth* demonstrates one further type of polytheism; i.e. polytheism of obedience.
- The exhortation to instructing the unlearned
- Worship is of a comprehensive meaning that includes all sayings and visible or hidden deeds with which Allah is pleased.

Endnotes

1 At-Tirmidhî (3104), Ibn Kathir in his Exegesis of the Glorious Qur'ân (2/458) ascribing it to Imâm Ahmad, At-Tirmidhî, and Ibn Jarîr. At-Tirmidhî graded it a *gharîb* (unfamiliar) *hadîth*.



Seeking Judgment from Ṯâghût

Allah, Exalted be He, says:

> *"Have you not seen those who claim to have believed in what was revealed to you, (O Muhammad), and what was revealed before you? They wish to refer legislation to ṯâghût, while they were commanded to reject it; and Satan wishes to lead them far astray. And when it is said to them, 'Come to what Allah has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion. So how will it be when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, 'We intended nothing but good conduct and accommodation.'"*
>
> (Qur'ân: An-Nisâ': 60-62)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author demonstrates that adopting the creed of monotheism entails that people should refer their disputes to the Islamic law revealed to the Prophet (PBUH), for it is a prerequisite to the Two Testifications of Faith. Therefore, whoever utters the Two Testifications of Faith and then resorts to a judgment other than that of the Prophet (PBUH) is insincere in his declaration of faith.

Keywords and Phrases

- **Those who claim to have believed in what was revealed to you:** Those people who claim so are insincere with regard to their claim.
- **Tâghût:** It generally refers to whoever is known to transgress. In this context, it denotes Ka'b Ibnul-Ashraf, the Jew. However, it also applies to anyone who passes judgments which are not in compliance with the legislation revealed by Allah.
- **Satan wishes to lead them far astray:** To make them refer their disputes to the *tâghût* and thus deviate from the right path of guidance.
- **To what Allah has revealed:** The rulings stated in the Noble Qur'ân
- **And to the Messenger :** To arbitrate between them
- **What their hands have put forth:** Referring people's disputes to a legislation other than that revealed by Allah
- **Then they come to you:** To apologize only when in distress.
- **Good conduct and accommodation:** Reconciliation among people

General Meaning of the Qur'anic Verses

In these verses, Allah, Exalted be He, reproaches those who claim to hold a belief in that which was revealed to Muhammad, and that which was revealed to the prophets before him, and yet seek judgment on matters of dispute from legislation other than that of the Noble Qur'ân and the *Sunnah*. Those people refer their dispute to the *tâghût*, which Allah has commanded His servants to renounce. However, Satan seeks to lead them far astray from the path of guidance.

Moreover, if those people are invited to accept the divine judgments represented in the Qur'ân and the *Sunnah*, they arrogantly turn away in aversion. However, Allah enunciates that when such people are in distress, they come to the Prophet (PBUH) making apologies for seeking judgment from a source other than him and begging him to invoke Allah for them and to solve their problems. Moreover, they swear by Allah that they intended nothing but good conduct and reconciliation among people. Thus, they resort to false excuses to justify their deeds when exposed.

Lessons Drawn from the Verses

- It is obligatory to seek judgment from the Book of Allah and the *Sunnah* of His Messenger. Further, it is obligatory to accept the judgments based on the above-mentioned sources with full submission.
- Whoever seeks judgment from a law other than the Islamic *Sharî'ah* is not a believer. Moreover, such a person is not a reformer, even if he claims to be so.
- Whoever gives a judgment contrary to that revealed by Allah is a *ṭâghût*, and whoever seeks a judgment of that type is seeking a judgment from a *ṭâghût*, whatever he may call it.
- The obligation of repudiating the *ṭâghût*
- Muslims are warned of Satan's insinuations to avert man from the truth.
- Whoever is invited to seek judgment from what Allah has revealed, must comply and accept the judgment of Allah; otherwise, he is a hypocrite.
- The claim that applying laws other than those divinely revealed is intended for reformation is an absurd excuse.



Allah, Exalted be He, says:

> ***"And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are but reformers.' "***
>
> (Qur'ân: Al-Baqarah: 11)

Keywords and Phrases

- **And when it is said to them:** to the hypocrites
- **Do not cause corruption on the earth:** Out of disbelief and other acts of disobedience.

General Meaning of the Qur'anic Verse

In this verse, Allah, Glorified and Exalted be He, mentions one of the bad characteristics of the hypocrites. Allah points out that when those people are forbidden to perpetrate offenses that cause corruption on earth due to the infliction of divine retribution, they explain that they intend nothing but reformation. Likewise, when they are commanded to show obedience that brings about reformation, they say they seek nothing but reformation. This fallacy is caused by the hypocrisy of these people that made them perceive corruption in the form of reformation.

Relevance of the Qur'anic Verse to the Chapter

Whoever invites people to seek judgments from laws other than those revealed by Allah, or invites them to perpetrate offenses, commits the gravest corruption on earth.

Lessons Drawn from the Qur'anic Verse

- ❖ Muslims are warned against applying laws that contradict the *Shari'ah* even though it is claimed to be intended for reformation.
- ❖ The claim of seeking reformation is not an excuse to leave the divinely revealed laws.
- ❖ The verse implies a warning against admiring one's opinion.
- ❖ Those suffering moral diseases in their hearts see what is right as wrong and vice versa.
- ❖ Good intention does not justify acting in violation of the *Shari'ah*.



Allah, Exalted be He, says:

"And cause not corruption upon the earth after its reformation..."
(Qur'ân: Al-A'râf: 56)

Keywords and Phrases

- **Corruption upon the earth:** Committing polytheism or any other acts of disobedience.
- **After its reformation:** Reformation here refers to sending prophets, legislating rulings and doing good deeds.

General Meaning of the Qur'anic Verse

After reforming the earth at the hands of His Messengers who have disseminated the divine Laws and called people to obey their Lord, Allah has prohibited His servants from causing corruption on earth by committing sins and inviting people to obey creatures in matters entailing disobedience to the Creator. Therefore, worshipping others besides Allah, calling on people to worship deities other than Him, associating partners with Him, oppressing and committing sins constitute the gravest corruption on earth.

Relevance of the Qur'anic Verse to the Chapter

Whoever calls others to pass judgments from laws other than those divinely revealed commits the gravest corruption on earth.

Lessons Drawn from the Verse

- Sins cause corruption.
- Obedience to Allah results in reformation.
- Applying laws other than those divinely revealed causes corruption on earth.
- Reformation is achieved only by applying the divine laws.

Allah, Exalted be He, says:

> ***"Then is it the judgment of (the time of) ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]."*** (Qur'ān: Al-Mā'idah: 50)

Keywords and Phrases

- **The judgment of (the time of) ignorance:** The conventions that were prevailing in the Pre-Islamic era. Similarly, any judgment at variance with Islamic Law is regarded as a judgment belonging to the time of ignorance.
- **A people who are certain [in faith]:** The people who meditate on matters and come to realize that no judgment is better than that of Allah.

General Meaning of the Qur'anic Verse

Since the Divine Law establishes justice and prosperity and forbids any harm or evil, Allah, Exalted be He, criticizes those who deviate from it and codify laws based not on the Divine revelation but rather on people's opinions, inclinations and conventions. These positive laws are similar to those which were practiced at the Pre-Islamic period and were drawn from perversities and tribal conventions.

Relevance of the Qur'anic Verse to the Chapter

Whoever seeks to apply legislation other than the divinely revealed one, such as positive laws, is deemed as one seeking to apply the judgments of the time of ignorance.

Lessons Drawn from the Verse

- Judging in accordance with *Sharī'ah* is an obligation.
- Any judgment contradictory to the *Sharī'ah* is deemed a judgment of ignorance.
- The verse demonstrates the merits of the rules of *Sharī'ah* and emphasizes that it is a means of establishing justice, mercy and bringing about prosperity.
- Applying the positive law and such western positive systems is an act of disbelief.



`Abdullâh Ibn `Amr (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"None of you will have (a complete) faith until his own desire follows what I am sent with."*

An-Nawawî said:

> *"This is a ṣaḥîḥ ḥadîth related with an authentic chain of transmitters in the book entitled "Al-Ḥujjah (The Argument)"*[1].

A Profile About An-Nawawî

His full name is Muḥyid-Dîn Abû Zakariyyâ Yaḥyâ Ibn Sharaf An-Nawawî. He was called An-Nawawî after the name of the village where he was born; i.e. Nawâ in Ash-Shâm (the region covering Palestine, Jordan, Lebanon and Syria now). An-Nawawî is a well-known Imâm who wrote many useful books. He died in 676 A.H.; may Allah have mercy on him.

About the Transmission of the *Ḥadîth*

Though the chain of transmission of this *ḥadîth* lacks the criteria of authenticity, the meaning of the *ḥadîth* is definitely true. Moreover, there are proofs derived from the Qur'ân in support of this *ḥadîth*, such as the verse that reads:

> ***"But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."*** (Qur'ân: An-Nisâ': 65)

Keywords and Phrases

- **None of you will have (a complete) faith:** None will reach the required level of true faith or become a believer…
- **His own desire follows what I am sent with:** To love whatever has been commanded by Allah's Messenger (PBUH) and detest whatever he has forbidden.
- **Al-Ḥujjah (The Argument):** It is a book entitled "*Al-Ḥujjah `Alâ Târikul-Maḥajjah*", (*The Argument against Whoever Deserts the Right Path*), written by Shaykh Abul-Fatḥ Naṣr Ibn Ibrâhîm Al-Maqdisî Ash-Shâfi`î.

General Meaning of the *Hadîth*

Man will not become a true believer unless he loves whatever the Messenger has commanded and detests whatever he has forbidden.

Relevance of the *Hadîth* to the Chapter

According to this *hadîth*, whoever does not love the divine laws nor feel satisfied with them or loves the positive laws is deemed bereft of faith.

Lessons Drawn from the *Hadîth*

- Muslims are duty bound to willingly act in compliance with all that is revealed to the Messenger Muhammad (PBUH), especially the divine laws.
- Muslims are also duty bound to detest and avoid whatever is contrary to the *Sharî'ah*.
- Whoever inclines to act in violation of the guidance of Muhammad (PBUH) is deemed bereft of faith, even if he apparently acts in compliance with it.



Ash-Sha'bî said:

> *"There was a dispute between a man from the hypocrites and a man from the Jews, and so the Jew said to the hypocrite, 'Let us seek judgment from Muhammad', for he knew well that Muhammad would never accept bribes. However, the hypocrite said, 'No! Let us seek judgment from the Jews', for he knew that they would accept bribes. So, they both agreed to refer their case to a diviner at Juhaynah. That is why Allah, Exalted be He, revealed,* ***"Have you not seen those who claim to have believed in what was revealed to you, (O Muhammad), and what was revealed before you? They wish to refer legislation to tâghût, while they were commanded to reject it; and Satan wishes to lead them far astray."*** (Qur'ân: An-Nisâ': 60)"

The Profile of Ash-Sha'bî

His full name is 'Âmir Ibn Sharâhîl Ash-Sha'bî, and it is said that he is called 'Âmir Ibn 'Abdullâh Ibn Sharâhîl Ash-Sha'bî Al-Himyarî, Abû 'Amr Al-Kûfî. He is a trustworthy *hâfiz*[2], and a *faqîh*[3] from among the *tabi'îs*[4]. He died in 103 A.H., and some say that the exact date of his death is unknown; may Allah have mercy on him.

Keywords and Phrases

- **Hypocrite:** Whoever apparently embraces Islam, but conceals disbelief deep in his heart.
- **Juhaynah:** A well-known Arab tribe

General Meaning of the Tradition

Ash-Sha'bî narrates that the above-mentioned verse was revealed when a man, who pretended to be a believer, preferred to get judgment on his issue from someone other than the Messenger (PBUH). Seeking to avoid a just ruling, that hypocrite referred his issue to a *tâghût*, and did not mind violating his faith. As such, this man proved to be insincere in professing his faith. The same ruling applies to whoever refers any matter of dispute to anyone other than Allah and His Messenger (PBUH).

Relevance of the Tradition to the Chapter

This tradition indicates that referring matters of dispute to any law other than that of Allah entails violating one's belief in Allah and in His Books.

Lessons Drawn from the Tradition

- It is obligatory to apply the divine law when passing judgments.
- Applying laws other than those revealed by Allah contradicts true belief in Allah.
- The tradition discloses that the hypocrites are worse than the Jews.
- The tradition points out that accepting bribe is prohibited, and that it is one of the bad manners of the Jews. Besides, the Prophet (PBUH) cursed those who offer bribes or accept them.



It is also said that the above-mentioned verse was revealed when two men disputed over a certain issue; and one of them said:

> *"Let us refer the matter to the Prophet (PBUH)', but the other said, 'Let us refer it to Ka'b Ibnul-Ashraf.' Thereafter, they went to 'Umar Ibnul-Khattâb and one of them told 'Umar the whole story and therefore 'Umar turned to the one who did not approve of Allah's Messenger (PBUH) as an arbitrator and asked him, 'Is that true?' The man replied 'Yes'. Thereupon, 'Umar stroke him with his sword and killed him."*

A Profile about Ka' b

Ka'b Ibnul-Ashraf was An Arab Jew from the tribe of Tayyi', and his mother from Banun-Nadîr. He used to bear intense animosity towards the Prophet (PBUH).

General Meaning of the Tradition

This tradition provides another reason of the revelation of the above-mentioned verse that reads, ***"Have you not seen those who claim..."*** (Qur'ân: An-Nisâ': 60). It demonstrates that when 'Umar Ibnul-Khattâb (may Allah be pleased with him) heard the story and made sure of what happened, he killed the one who did not approve of the Messenger of Allah (PBUH) as an arbitrator.

Relevance of the Tradition to the Chapter

This tradition provides a proof that whoever refers a matter of dispute to any law other than that of Allah is deemed a disbeliever and must thus be killed as he becomes an apostate.

Lessons Drawn from the Tradition

- Applying any law other than that divinely revealed to the Messenger is an act entailing apostasy.
- Killing is the penalty of apostasy.
- The call for applying any law other than that of Allah is one of the attributes of hypocrites, even if the one referred to for judgment is an eminent Imâm such as 'Umar Ibnul-Khattâb (may Allah be pleased with him).

- The legitimacy of being angry for the sake of Allah, His Messenger and His religion (i.e. Islam)
- The legitimacy of forbidding evil whenever possible
- Awareness of the correct way is of no avail unless one acts in compliance with it.

Endnotes

1 See *Al-Arba'ûn An-Nawawiyyah* (*The Forty Hadîths Compiled by An-Nawawî*) p. 48.

2 *Hâfiz*: A title given to the person who knows most narrations of each class of narrators, and whoever devotes himself to the study of *Hadîth*. The term may also refer to a person who memorizes one hundred thousand *hadîths*.

3 *Faqîh*: A scholar of Islamic jurisprudence.

4 *Tabi'î* (Successor): A person who witnessed a Companion of the Prophet (PBUH), i.e. one of those who belonged to the first Muslim generation after the Prophet (PBUH).



Repudiation of Allah's Names and Attributes

Allah, Exalted be He, says:

> ***"...while they disbelieve in the Most Merciful. Say, 'He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return.' "*** (Qur'ân: Ar-Ra`d: 30)

Relevance of the Chapter to the Book of *Tawhîd*

According to the Islamic Creed, monotheism consists of three major elements, without any of which Faith can not be attained:

1. *Tawhîdur-Rubûbiyyah* (Maintaining the Oneness of Allah's Lordship)
2. *Tawhîdul-Ulûhiyyah* (Maintaining the Oneness of Allah's Divinity)

3. *Tawhīdul-Asmā' wa As-Sifāt* (Maintaining the Unity of Allah's Names and Attributes)

In this chapter, the compiler tackles the third element of monotheism; viz, maintaining the Unity of Allah's Names and Attributes, with the aim of demonstrating the ruling on repudiating this major element.

Keywords and Phrases

- **While they:** The disbelievers of Quraysh.
- **Disbelieve in the Most Merciful:** Repudiate that Name though they believe in Allah. The 'Most Merciful' is one of the Names of Allah, and 'Mercy' is one of His Attributes.
- **Say:** O Muhammad! Disprove of the disbelievers' repudiation of Allah's Name 'The Most Merciful' by saying, ***...He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return.***
- **He is my Lord:** The Most Merciful, Exalted be He, is my Lord even if you disbelieve in Him.
- **There is no deity except Him:** There is no deity worthy of worship but Him.
- **Upon Him I rely:** I resign myself to Allah's will and count only on Him.
- **And to Him is my return:** All people shall return to Allah and He is the Only One to Whom one returns in repentance.

General Meaning of the Qur'anic Verse

Allah, Glorified and Exalted be He, criticizes the disbelievers of Quraysh for repudiating His Name 'the Most Merciful'. He further commands His Messenger (PBUH) to disprove that repudiation and profess his belief in Allah, His Names and His Attributes, and that He is the One worthy to be worshipped. One is thus duty bound to rely only on Allah, have a recourse to Him in all one's affairs and always return to him in repentance.

Relevance of the Qur'anic Verse to the Chapter

This verse stresses that repudiating any of Allah's Names or Attributes is an act of disbelief.

Lessons Drawn from the Verse

- Repudiating any of Allah's Names or Attributes is an act of disbelief.
- Believing in all Allah's Names and Attributes is obligatory.
- It is also obligatory to rely upon Allah and return to Him in repentance.
- Devoting all acts of worship to Allah alone is an obligation.



'Alî (may Allah be pleased with him) said:

"Address people with what their minds can comprehend; will you be pleased if Allah and His Messenger (PBUH) are belied?"[1]

(Related by Al-Bukhârî in his Authentic Book of Hadîth)

A Profile About Al-Bukhârî

Imâm Muhammad Ibn Ismâ'îl Al-Bukhârî was named after the name of a city in the East called Bukhara. Al-Bukhârî's authentic book of *Hadîth* is considered the most reliable book after the Glorious Qur'ân.

General Meaning of the Tradition

The number of Muslim preachers who were known for story telling increased during the caliphate of 'Alî Ibn Abû Tâlib, the Commander of the Believers (may Allah be pleased with him). Therefore, he addressed those preachers advising them not to address common people except with what their minds can comprehend. It is sufficient for them to be acquainted with the pillars of religion that benefit them, such as the Islamic Creed of monotheism, what is lawful and what is prohibited. Moreover, 'Alî counseled those Muslim preachers not to talk with the common people about unclear or puzzling matters that may cause people to reject the truth out of their inability to comprehend.

Relevance of the Tradition to the Chapter shall be Demonstrated after the Following Tradition

Lessons Drawn from the Tradition

Even if it is true, any puzzling or unclear matter should not be addressed to the common people, for fear that their beliefs may be badly shaken.



Ibn Ṯâwûs narrated on the authority of his father that Ibn `Abbâs saw a man shivering in disapproval, when he heard a *ḫadîth* about the Sublime Attributes of Allah. Thereupon, `Abbâs said:

> *"Why do these people fear such issues? They accept what is precise (in meaning) and deviate from what is unspecific (and consequently they may reject or misinterpret it)."*
>
> (Related by `Abdur-Razzâq)

Profiles

- `Abdur-Razzâq Ibn Hammâm As-San`ânî was known to be an Imâm and *ḫafiẕ*. He had many compilations. He died in 211 A.H.; may Allah have mercy on him.
- Abdullâh Ibn Ṯâwûs Al-Yamânî is a trustworthy, virtuous and devout narrator. He died in 132 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **These people:** Some common people who used to attend his religious sessions.
- **What is unspecific:** Matters that seem unclear to them.

General Meaning of the Tradition

Ibn `Abbâs (may Allah be pleased with him) criticized some common people, who used to attend his didactic sessions, He criticized them for the fear they used to show upon hearing any *ḫadîth* about Allah's Sublime Attributes due to their disapproval of them. This reaction indicates that their faith was incomplete as they did not believe in all that was authentically enunciated by the Prophet (PBUH), whether it was intelligible to them or not. Thus, those people renounce the religious obligation of believing in the Qur'anic verses whose meaning is unknown to them, though it is known that the whole Qur'ân is an unquestionable truth. Moreover, some of those people interpret the Qur'anic verses with a meaning that is not intended by Allah, so they perish by committing such a grave sin.

Relevance of the Tradition to the Chapter

Since the afore-mentioned tradition of 'Ali (may Allah be pleased with him) states that people should not be addressed except with what they can comprehend, the author quotes this tradition which indicates that narrating the religious texts concerned with Allah's Sublime Attributes is not prohibited. Rather, these texts must be addressed to common people, despite the disapproval expressed by some people. In addition, since the early years of Islam, scholars have been enunciating the Qur'anic verses and *hadiths* on Allah's Sublime Attribute at their face value in the presence of both the common people and those of distinction.

Lessons Drawn from the Tradition

- It is permissible to enunciate the verses and *hadiths* of Allah's Sublime Attribute in the presence of the common people and those of distinction with the aim of teaching them.
- Whoever denies or disapproves of any of the authentic texts on Allah's Sublime Attributes is among the losers in the Hereafter.
- The tradition also criticizes those who renounce any of the authentic texts on the Sublime Attributes of Allah.



When Quraysh heard Allah's Messenger (PBUH) uttering (the Name) *Ar-Rahmân* (i.e. The Most Merciful), they denied such a name, so Allah, Exalted be He, revealed, ***"... while they disbelieve in the Most Merciful..."*** (Qur'ân: Ar-Ra'd: 30)

General Meaning of the Tradition

When the statement "In the Name of Allah, Most Gracious, Most Merciful" was first written on the document of the Treaty of Al-Hudaybiyah, the polytheists said, "We do not know the 'Most Gracious', and thus the formula will be 'By Your Name, O Allah.' "[2] On that occasion, Allah revealed the verse that reads, ***"...while they disbelieve in the Most Merciful..."***. However, it was said that when the polytheists heard the Messenger of Allah (PBUH) saying in prostration:

> *"O You Most Gracious! O You Most Merciful!" They said, 'This man claims that he invokes One (God) while he invokes two: the Most Gracious and the Most Merciful.' "*

This is another occasion of revealing the aforementioned verse. Thus, there may be more than one occasion of revelation for one verse.

Lessons Drawn from the Tradition

- The tradition attests to the verity of attributing the Beautiful Names and Supreme Attributes to Allah, Exalted be He.
- The multiplicity of Beautiful Names does not signify the multiplicity of the Named One. The legitimacy of invoking Allah by His Names and Attributes.

Endnotes

1 Al-Bukhârî (127).
2 Al-Bukhâri (2731 – 2732).





Denying the Favor of Allah

Allah, Exalted be He, says:

> *"They recognize the favor of Allah; then they deny it. And most of them are disbelievers."* (Qur'ân: An-Nahl: 83)

Interpreting this verse, **Mujâhid** said what means, *"This happens when a man says, 'This money belongs to me; I inherited it from my forefathers."* Likewise, **'Awn Ibn 'Abdullâh** said, *"Some people say, 'Had it not been for so and so, such and such a matter would not have happened. "* In addition, **Ibn Qutaybah** said, *"Some people say, 'We got such and such a favor thanks to our deities.' "*

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author highlights the obligation of showing decency to the *Rubûbiyyah* (Lordship) of Allah by avoiding the utterances implying hidden polytheism, such as attributing blessings to anyone other than Allah, as it is contrary to the perfection of one's belief in monotheism.

Profiles

- Mujâhid Ibn Jabr Al-Makkî is the Grand exegete of the Noble Qur'ân. He was a devout Imâm and was one of the disciples of Ibn 'Abbâs. He died in 104 A.H.; may Allah have mercy on him.
- The full name of 'Awn is 'Awn Ibn 'Abdullâh Ibn 'Utbah Ibn Mas'ûd Al-Hudhalî. He was a trustworthy and devout scholar who died in 120 A.H.; may Allah have mercy on him.
- The full name of Ibn Qutaybah is 'Abdullâh Ibn Muslim Ibn Qutaybah Ad-Dînûrî. He is a *Hafiz* who produced many Islamic writings, and died in 276 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **They recognize the favor of Allah:** The disbelievers know well that Allah is the bestower of all favors.
- **I inherited it from my forefathers:** Whoever repeats any of the aforementioned utterances and the like is ungrateful for Allah's favors. Such a man is a repudiator of the divine favors as he attributes them to others besides Him. The Qur'anic verse implies all the abovementioned commentaries of Mujâhid, 'Awn, and Qutaybah.

General Meaning of the Qur'anic Verse

In this verse, Allah enunciates that while the polytheists recognize the favors of Allah, which are counted in the Chapter of *An-Nahl* (The Bees) and other Chapters of the Noble Qur'ân, they deny these favors by attributing them to others besides Allah, such as their false deities, their forefathers and the like. Thus, the polytheists contradict themselves.

Lessons Drawn from the Qur'anic Verse

- Polytheists acknowledge *tawhîd Ar-Rubûbiyyah* (the Oneness of Allah's Lordship). It is obligatory to attribute blessings to Allah alone, Glorified and Exalted be He.
- Muslims are warned against attributing blessings to anyone other than Allah as it is regarded as associating others with Allah in His exclusive Lordship.
- It is obligatory to show decency to the Oneness of Allah's Lordship, and it is prohibited to rely on means.



Commenting on the *qudsî hadîth* narrated by Zayd Ibn Khalid in which Allah says, *"In this morning, some of My servants remained as true believers and some became non-believers ..."*.

Abul-'Abbâs said:

> *"There are several positions in both the Book (the Qur'ân) and the Sunnah in which Allah, Exalted be He, dispraises those who attribute His favors to others and associate other partners with Him. Besides, some of the Salaf said, 'Attributing favors to anyone other than Allah may be seen in utterances such as 'The voyage was safe thanks to a good wind and the skillful captain,' and other similar utterances frequently repeated by many people.'"*

Abul-'Abbâs

Abul-'Abbâs is the nickname of Shaykhul-Islâm Ahmad Ibn Taymiyah; may Allah have mercy on him.

Note

The above-mentioned *qudsî hadîth* is elaborated on in detail in chapter thirty; entitled *Seeking Rainfall by Virtue of the Stars.*

General Meaning of the Tradition

When ships sail safely via a good wind, by a command of Allah, some people attribute the safe trip to the wind and the captain's cleverness while they forget their Lord Who has made ships sail through the sea out of His mercy. This is similar to attributing rainfall to stars.

The Rulings on Attributing Allah's Favors to Others

There are some detailed rulings on this point; they are as follows:

1- Repeating the aforementioned utterance with the intent of only attributing that favor to the means while holding a belief that wind, captain and the like act in compliance with the Command of Allah, is an act of minor polytheism, as Allah's favor has been attributed to others besides Him, while it is obligatory to attribute it to Allah Alone.

2-Repeating that utterance believing that the means referred to act out of their own will and without a command of Allah, is an act of major polytheism.

The first case is commonly circulated on Muslims' tongues, so they have to be aware of it.







Attributing Equals to Allah

Allah, Exalted be He, says:

> *"...So do not attribute to Allah equals while you know (that there is nothing similar to Him)."* (Qur'ân: Al-Baqarah: 22)

In his comment on the verse, Ibn 'Abbâs says:

"Attributing equals to Allah is an act of polytheism more hidden than the movement of ants on a smooth rock in the darkness of night. One commits that act of polytheism when saying, 'By Allah and by your life, O you so-and-so, or 'By my life!' Moreover, one commits an act of polytheism when saying, 'Had it not been for the little dog of so-and-so, we would have been stolen, or 'Had it not been for the ducks in the house, we would have been stolen.' Similarly, an act of polytheism is also committed when a man says to another, 'By the will of Allah and yours...' One more example of

committing an act of polytheism is when someone says to another, 'Had it not been for Allah and you...'. So, never associate others with Allah in such utterances as all of the aforesaid is nothing but polytheism."

(Related by Ibn Abû Hâtim)

Relevance of the Chapter to the Book of *Tawhîd*

One of the corollaries of monotheism is to avoid utterances that imply associating partners with Allah, even if one does not intend so. As such, the author elaborates in this chapter on some of such prohibited utterances to help people avoid them and the like.

Keywords and Phrases

- **So do not attribute to Allah equals:** This is a Divine Command to believers not to take people as rivals and peers to Allah by dedicating acts of worship to them.
- **While you know:** While you know that Allah Alone is your Sustainer, and that no one is worthy of worship but Him.
- **The movement of ants:** An example that indicates the difficulty of perceiving this kind of polytheism.
- **So never associate others with Allah in such utterances:** For instance, one should never say, *"Had it not been for Allah and so-and-so..."*. Rather, one should say, *"Had it not been for Allah only..."*.
- **As all of the aforesaid is nothing but polytheism:** The aforementioned utterances and their like result in polytheism.

General Meaning of the Qur'anic Verse

In this verse, Allah, Blessed and Exalted be He, prohibits people from setting created beings up as equal to Allah by attributing to them acts which are exclusive to Him, while they know that Allah is the Only Creator and Provider, and that those equals are helpless and incompetent even to dispose their own affairs as they will. The utterances quoted by Ibn 'Abbâs provide examples of the practice of attributing equals to Allah. Though the aforementioned

verse is revealed in regard to major polytheism and though these utterances entail minor polytheism, they are included in the verse, for the *Salaf* used to provide legal evidences on minor polytheism out of those attesting to major polytheism.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against committing polytheism in acts of worship.
- Polytheists acknowledge *tawhîd Ar-Rubûbiyyah* (the Oneness of Allah's Lordship).
- Minor polytheism is so hidden that only few can perceive it.
- Muslims are enjoined to avoid utterances that entail polytheism, even if polytheism is not intended.



Ibn 'Umar (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"He who swears by anything besides Allah is guilty of an act of disbelief or polytheism."*[1]
>
> *(Related by At-Tirmidhî, who graded it hasan, but Al-Hâkim graded it sahîh)*

General Meaning of the *Hadîth*

This *hadîth* implies a prohibition against swearing by anyone other than Allah, and deems that oath to be an act of setting a created being up as a partner to Allah and an act of disbelief in Allah. The reason is that swearing by a being is a means of exalting it while Allah is actually the only One worthy of exaltation. So, swearing must be exclusively by Allah or any of His Sublime Attributes.

Relevance of the *Hadîth* to the Chapter

The *hadîth* indicates that swearing by anyone other than Allah is an act of setting a created being up as a rival to Him.

Lessons Drawn from the *Hadîth*

- It is prohibited to swear by anyone other than Allah. Swearing as such entails polytheism and disbelief.
- Exaltation rendered in terms of swearing is due to Allah Alone, Glorified and Exalted be He, so one is prohibited to swear but by Him.
- Swearing by anyone other than Allah does not require expiation as the Divine Law states nothing in this regard.



Ibn Mas' ûd said:

"To swear falsely by Allah (however forbidden) is better for me than truly swearing by any one other than Him."[2]

General Meaning of the Tradition

Ibn Mas' ûd (may Allah be pleased with him) states that he prefers swearing falsely by Allah to swearing truthfully by any one other than Him. Ibn Mas' ûd said so on the basis that swearing by Allah falsely implies the virtue of adhering to monotheism together with the vice of lying, while swearing truthfully by anyone other than Allah implies the merit of telling the truth but the sin of committing polytheism. Needless to say, the virtue of adhering to monotheism is greater than the virtue of telling the truth, and the sin of lying is less than that of committing polytheism.

Lessons Drawn from the Tradition

- It is prohibited to swear by anyone other than Allah.
- Minor polytheism is graver than the major sins, such as lying, and its like.
- It is permissible to commit the lesser of the two evils when there is no other way.
- Ibn Mas' ûd is possessed of deep knowledge and piercing understanding.



Hudhayfah narrated that the Prophet (PBUH) said:

"Do not say, 'If Allah wills and so-and-so wills,' but say, 'If Allah wills and then so-and-so wills.'"[1]

(Related by Abû Dâwûd with an authentic chain of transmitters)

Ibrâhîm An-Nakh'î said:

"It is detestable for one to say, 'I seek refuge with Allah and you.' However, it is permissible to say, 'I seek refuge with Allah and then you.'" He also said, "It is permissible for one to say, 'Had it not been for Allah and then so-and-so...,' and impermissible to say, 'Had it not been for Allah and so-and-so...'"

Keywords and Phrases

- **If Allah wills and so and so wills:** Using the conjunction 'and' here signifies combination and equivalence between man and Allah, and thus, putting them together at the same rank.
- **If Allah wills and then so and so wills:** Using the conjunction 'then' signifies succession, which means that the servant's will is subservient to that of Allah.
- **Detestable:** According to the *Salaf*, the word *detestable* is used for the *prohibited.*

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) prohibits Muslims from coupling a name of a creature with that of the Creator by means of the conjunction *'and'* when talking about Allah's will and the like. The reason is that using *'and'* signifies equivalence between the two coupled items, not succession, and thus such an utterance entails polytheism.

However, the Prophet (PBUH) permits coupling a created being with the Creator by the conjunction *'then'* which signifies succession. The aforementioned tradition given by An-Nakh'î signifies the same meaning of the *hadîth.*

Legally speaking, seeking refuge with a creature is restricted to the living one who can help, not the dead who is helpless. Thus, it is not permissible to invoke dead persons in order to do something.

Relevance of the *Hadîth* and Tradition to the Chapter

Both the aforementioned *hadith* and tradition stress the prohibition of uttering the statement, "If Allah wills and so-and-so wills" and suchlike statements as they imply setting a created being up as an equal to Allah. Such a heinous act of polytheism has been warned against in the verse stated at the beginning of this chapter as interpreted by Ibn 'Abbâs.

Lessons Drawn from the *Hadîth*

- It is prohibited to utter the statement, "By the will of Allah *and* Yours" and suchlike statements that imply coupling a creature with Allah by the conjunction *'and'*, for suchlike utterances imply attributing equals to Allah.
- It is permissible to say, "By the will of Allah, *then* yours" and suchlike utterances that are free from forbidden wordings.
- The *hadîth* attests to the fact that Allah has the Absolute Will and that each of His servants has his own will. However, man's will is definitely subservient to the Will of Allah.

Endnotes

1 At-Tirmidhî (1535), Abû Dâwûd (3251), and Al-Hâkim (4/297).
2 Al-Haythamî said in *Majma' Az-Zawâ'id* (4/177): "This *hadith* is related by At-Tabarânî in *Al-Mu'jam Al-Kabir* (*The Great Lexicon*) and its transmitters are among those of the *hadiths* related by Al-Bukhârî in His *Sahîh* (*Authentic Collection of Hadith*)."
3 Abû Dâwûd (4980) and Ahmad in *Al-Musnad* (5/384).





Dissatisfaction with Oaths Taken in the Name of Allah

Ibn 'Umar (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Do not swear by your forefathers; whoever swears by Allah must tell the truth, and the one for whom the oath is taken by Allah must get satisfied with it, and whoever is not satisfied with it is not one of the true servants of Allah."*[1]
>
> (Related by Ibn Mâjah with a *hasan* chain of transmitters)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author emphasizes that dissatisfaction with oaths sworn in the name of Allah contradicts the perfection of one's belief in

monotheism, for this dissatisfaction signifies that the person does not duly exalt Allah, Almighty and Ever-Majestic be He.

Keywords and Phrases

- **Do not swear by your forefathers:** This is a prohibition of swearing by one's forefathers. This is because people of the pre-Islamic era used to swear by their forefathers. The Prophet (PBUH) has forbidden swearing by anyone other than Allah.
- **Must tell the truth:** The one who swears by Allah must tell the truth in veneration of that solemn oath. Besides, telling the truth is obligatory even if one does not take an oath in the name of Allah.
- **Must get satisfied with it:** In homage to that oath taken in the name of Allah, one should be satisfied. This reaction is to be applied in legal claims and in any other cases.

General Meaning of the *Hadîth*

The Prophet (PBUH) forbids Muslims to swear by their forefathers, for such oaths imply glorification of those who are sworn by. Needless to say, glorification is to be rendered exclusively to Allah, Glorified be He. The Prophet (PBUH) then orders those swearing by Allah to tell the truth, for telling the truth is one of the general obligations Allah enjoined for Muslims, and it is highly stressed when it concerns swearing by Allah. In addition, the Prophet (PBUH) orders those to whom one swears by Allah, whether in a dispute or in any other circumstances, to be satisfied with such an oath in veneration of Allah. He (PBUH) then threatens those dissatisfied with oaths sworn in the name of Allah that they will not be among the true servants of Allah, for they do not duly exalt Him.

Relevance of the *Hadîth* to the Chapter

This *hadîth* includes an emphatic divine threat to whoever is dissatisfied with oaths sworn in the name of Allah.

Lessons Drawn from the *Hadîth*

- ❖ The *hadîth* implies an emphatic threat to whoever is not content with oaths sworn to him in the name of Allah.

❖ It is obligatory to tell the truth when swearing by Allah.

❖ It is prohibited to tell a lie when swearing by Allah.

❖ Muslims should think good of each other unless things apparently turn out otherwise.

❖ It is obligatory to believe whoever swears by Allah as long as he is known to be a true believer.

Endnotes

1 Ibn Mâjah (2101).





Saying 'By the Will of Allah and Yours'

Qutaylah narrated:

"A Jewish man came to the Prophet (PBUH) and said, 'You (i.e., Muslims) associate others with Allah as you say, 'By the will of Allah and yours' and say (when swearing), 'By the Ka'bah.' Thereupon, the Prophet (PBUH) ordered them (Muslims) to say 'By the Lord of the Ka'bah,' if they should swear, and to say 'If Allah wills and then you will.' "[1]

(Related by An-Nasâ'î who graded it sahîh)

Relevance of this Chapter to the Book of *Tawhîd*

The topic of this chapter is included in the chapter elaborating on the Qur'anic verse that reads, "*...So do not attribute to Allah equals...*" (Qur'ân: Al-Baqarah: 22). We have already shown its relevance to the Book of *Tawhîd*.

Qutaylah

Qutaylah Bint Sayfî Al-Juhaniyyah is a female Companion (may Allah be pleased with her).

Keywords and Phrases

- **You associate others with Allah:** Some Muslims perpetrate acts of minor polytheism.
- **If Allah wills and you will:** This utterance implies associating partners along with Allah in His Will.

General Meaning of the *Hadîth*

A Jewish man told the Prophet (PBUH) that some Muslims fall into specific acts of minor polytheism by saying some utterances that lead to it. Thereupon, the Prophet (PBUH) confirmed what that Jewish man said, so he (PBUH) instructed Muslims to swear only by Allah, and also guided them to say instead, "If Allah wills, then you will", to make the will of the servant subservient to the Will of Allah.

Relevance of the *Hadîth* to the Chapter

This *hadîth* illustrates that saying, "If Allah wills and you will", is an utterance implying minor polytheism.

Lessons Drawn from the *Hadîth*

❖ The statement, "By the will of Allah and yours" implies minor polytheism. Likewise, swearing by anyone other than Allah is considered minor polytheism, for the Prophet (PBUH) confirmed what the Jewish man said. The Jews are acquainted with the acts of minor polytheism.

❖ Muslims should earnestly try to understand the real intentions of the speaker whether what he says is motivated by his personal desire or not.

❖ Muslims are urged to accept the truth even when told by a person embracing a religion other than Islam.

❖ Minor polytheism does not exclude the Muslim from the fold of Islam.

- Muslims must refrain from uttering the words that contravene the Islamic creed of monotheism, and they should use other words that do not imply associating partners with Allah as a substitute.
- If a scholar declares something to be forbidden, he is to offer a substitute that makes up for it, if possible.
- The prohibition of swearing by anyone other than Allah is so general that it also applies to swearing by the Ka'bah, which is Allah's Sacred House on the Earth.
- The *hadîth* proves the verity of the Absolute Will of Allah and that each of His servants has his own free will. However, man's will is definitely subservient to that of Allah.



Ibn 'Abbâs narrated:

"A man said to the Prophet (PBUH), "If Allah wills and you will." Thereupon, he (PBUH) said, 'Do you make me an equal to Allah? Say "If Allah wills Alone.' "[2]

(Related by An-Nasâ'i)

Keywords and Phrases

- **Do you make me an equal to Allah?:** This is a question introduced in the form of a reprimand.
- **An equal:** A partner to Allah.

General Meaning of the *Hadîth*

In this *hadith*, the Prophet (PBUH) expresses his disapproval of coupling his will with that of Allah through using the conjunction 'and' as that entails setting a created being up as equal to Allah. He (PBUH) then declared that the Absolute Will belongs to Allah Alone.

Relevance of the *Hadîth* to the Chapter

Uttering phrases such as "By the will of Allah and yours" is considered an act of attributing equals to Allah, and this act is prohibited according to the verse that reads:

> ***"...So do not attribute to Allah equals while you know [that there is nothing similar to Him]"*** (Qur'ân: Al-Baqarah: 22)

Lessons Drawn from the *Hadîth*

- It is prohibited to utter the statement, "If Allah wills and you will", and suchlike phrases that ascribe equals to Allah.
- Whoever sets servants up as equals to Allah even in a matter regarded as minor polytheism, is regarded to have attributed rivals to Allah.
- Muslims are duty bound to disapprove of evil.
- The Messenger of Allah (PBUH) has protected the Islamic creed of monotheism from corruption and blocked all avenues leading to polytheism.



At-Tufayl, 'Â'ishah's maternal brother, narrated:

"I saw in a dream that I came upon a group of Jews and said to them, 'You would be a good people indeed if you did not say, ''Uzayr (Ezra) is the son of Allah.' Thereupon, they said to me, 'You (Muslims) also would be a really good people if you did not say, 'By the Will of Allah and that of Muhammad.' Then I passed by a group of Christians and said to them, 'You would be a good people indeed if you did not say, 'The Messiah is the son of Allah.' Thereupon, they said to me, 'You (Muslims) also would be a good people if you did not say, 'By the will of Allah and that of Muhammad.' In the morning, I told some persons about the dream then I went to the Prophet (PBUH) and repeated it to him. He asked me, 'Have you told anyone about it?' I answered 'Yes'. Thereupon, he (PBUH) (delivered a sermon in which he) praised Allah and extolled Him and said, 'At-Tufayl had a dream which he has already related to some of you. You say a statement nothing prevented me from forbidding you to say but such-and-such (i.e., bashfulness). So, do not say 'By the will of Allah and that of Muhammad' but say 'By the will of Allah Alone.' "[3]

(Related by Ibn Mâjah)

A Profile About At-Tufayl

The full name of the narrator is At-Tufayl Ibn 'Abdullâh Ibnul-Hârith Ibn Sakhbarah Al-Azdî. He was one of the Companions and narrated only this *hadîth*; may Allah be pleased with him.

Keywords and Phrases

- **If you did not say, 'Ezra is the son of Allah':** You would be excellent people if you did not commit polytheism by ascribing Ezra to Allah as His son. The Jews called Ezra 'the son of Allah' for he committed the Torah to his memory, or because he was said to be a prophet.
- **If you did not say, "By the will of Allah and that of Muhammad.:** The Jews and the Christians argued with At-Tufayl in his dream about this statement, which is an act of minor polytheism committed by some Muslims.
- **If you did not say, "The Messiah is the son of Allah.":** The Christians commit polytheism by setting Jesus, the son of Mary, up as a son of Allah, on the basis that he was born without a father.

General Meaning of the *Hadîth*

In this *hadîth*, At-Tufayl (may Allah be pleased with him) states that he saw in a dream that he passed by a group of Jews and a group of Christians, and reprimanded them for the polytheistic acts they commit by assigning sons unto Allah, Exalted be He. Both the Jews and Christians argued that some Muslims used to say some utterances entailing minor polytheism. On the next morning At-Tufayl told the Prophet (PBUH) about his dream. Thereon, he (PBUH) gave a sermon on that dream and reprimanded those who repeated that polytheistic utterance. He further enjoined them to only repeat utterances that are free from polytheism.

Relevance of the *Hadîth* to the Chapter

This *hadîth* signifies that saying, 'By the will of Allah and that of Muhammad' and suchlike utterances are considered to be minor polytheism.

Lessons Drawn from the *Hadîth*

- ❖ The *hadîth* shows the significance of dreams as occasions for setting rules during the lifetime of the Prophet (PBUH).
- ❖ The statement that reads, 'By the will of Allah and that of Muhammad' and its like are all deemed acts of minor polytheism.
- ❖ Though the Jews and Christians hold beliefs that are regarded as major polytheism, they learn about acts of minor polytheism with the intent of disputing with the Muslims.
- ❖ It is an Islamic ritual to preface a sermon with praising Allah and extolling Him.
- ❖ It is desirable to attribute the Absolute Will solely to Allah though it is permissible to say, 'If Allah wills then as so-and-so wills...'.

Endnotes

1 An-Nasâ'î (7/6) No. (3773), Ahmad (6/371 - 372), Al-Bayhaqî (3/216), Al-Hâkim (4/297) grading it *sahîh*, and Adh-Dhahabî agreed to that grading.

2 An-Nasâ'î in *'Amal Al-Yawm wal-Laylah* (*Supplications of the Day and Night*) (988) and Ahmad in *Al-Musnad* (1/214, 283, 347).

3 Ibn Mâjah (2118) and Ahmad (5/393).



Inveighing against the Vicissitudes of Time Wrongs Allah

Allah, Exalted be He, says:

> ***"And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time' And they have of that no knowledge; they are only assuming."*** (Qur'ân: Al-Jâthyiah: 24)

Relevance of the Chapter to the Book of *Tawhîd*

Inveighing against the vicissitudes of Time is an act of polytheism; that is, if the person who inveighs against the vicissitudes of Time thinks that they affect things just as Allah does, he will be a polytheist.

Keywords and Phrases

- **Wrongs Allah:** By ascribing attributes of imperfection to Him
- **And they say:** Those who deny Resurrection
- **But our worldly life:** They deny the Afterlife.
- **And they have of that no knowledge:** It means that their claim is unfounded. Rather, their claim is traced back to their predecessors who said so out of their ignorance.

General Meaning of the Qur'anic Verse

In this verse, Allah tells about the atheistic sects of *Ad-Dahriyyah*[1] and those among the Arab polytheists who adopt the same doctrine of denying the verity of the Resurrection. The adherents of these sects mistakenly hold a belief that there is no Afterlife, and that the present life will continue as it is; some are begotten while some pass away only due to the passage of time and the revolution of day and night. Confuting their allegations, Allah asserts that their denial of the Resurrection is based only on assumption, which is a baseless argument. Moreover, whoever denies or confirms something is supposed to introduce evidence in support of their claim.

Relevance of the Qur'anic Verse to the Chapter

This verse illustrates that whoever inveighs against the vicissitudes of time commits an act of polytheism typical of that committed by Ad-Dahriyyah, even though he does not share with them in their atheistic beliefs.

Lessons Drawn from the Qur'anic Verse

- The verse proves the reality of Resurrection and refutes the arguments of those who deny it.
- It, further, dispraises those who attribute daily occurrences to the vicissitudes of time.
- Whoever denies or proves something must introduce evidence in support of his claim.
- Assumption is not a reliable argument as far as beliefs are concerned.

Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"Allah, Exalted be He, said, 'The son of Adam wrongs Me for he inveighs against the vicissitudes of Time though I am (the One Who manages) Time, and I cause the alternation of day and night.' "*

In another narration, it is related that the Prophet (PBUH) said:

> *"Do not inveigh against the vicissitudes of Time for Allah is (the One Who manages) Time."*[2]
>
> (Related by Al-Bukhârî and Muslim)

Keywords and Phrases

- **Wrongs Me:** By ascribing attributes of imperfection to Allah
- **Inveighs against the vicissitudes of Time:** It means that when man is in distress, he censures the vicissitudes of Time.
- **Though I am Time:** Though to Me belongs Time and I am the One Who disposes all affairs and occurrences, which some people falsely ascribe to time.
- **And I cause the alternation of day and night:** It means that Allah causes them to follow each other in succession and disposes whatever occurs therein, whether good or evil.
- **In another narration:** A narration related by Muslim and other compilers of *Hadîth*.

General Meaning of the *Hadîth*

The Messenger (PBUH) relates that Allah, Almighty and Ever-Majestic be He, states that whoever inveighs against the adversities and vicissitudes of time abuses Allah, Exalted be He, by ascribing attributes of imperfection to Him. This is because Allah, Glorified be He, is the One Who causes whatever occurs while time is but a subjugated creature in which all occurrences take place by His command, Exalted be He.

Relevance of the *Hadîth* to the Chapter

This *hadîth* stresses that whoever inveighs against the vicissitudes of time wrongs Allah; i.e. ascribes attributes of imperfection to Him.

Lessons Drawn from the *Hadîth*

- It is prohibited to inveigh against the vicissitudes of Time.
- It is obligatory to believe in the Divine Decree and Destiny.
- Time is but one of Allah's subjugated creatures.
- Creatures may wrong their Creator by ascribing attributes of imperfection to Him. However, they can never harm Him.

Endnotes

1 Ad-Dahriyyah is an atheistic sect characterized by denying the Resurrection, the Day of Judgment, the Paradise and Hell.

2 Al-Bukhârî (4826) and Muslim (2246).



Names such as the Judge of Judges and the Like

Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"The most awful (meanest) name in Allah's sight is (that of) a man called 'king of kings', for there is no Sovereign but Allah."*

Sufyân said, *"Such as the name of Shahanshah."*

In another narration, the Prophet (PBUH) said:

> *"The most abominable and evil man in Allah's sight on the Day of Resurrection..."*[1]

(Related by Al-Bukhârî and Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter illustrates that bearing a name or title that implies an association with Allah in the glorification due only to Him is an act of polytheism in Allah's *Rububiyyah* (Lordship).

A Profile about Sufyân

The full name of Sufyân is Sufyân Ibn `Uyaynah Ibn Maymûn Al-Hilâlî. He is a trustworthy *hâfiz* and *faqîh*. He was born in Kufa in 107 A.H., and lived in Mecca. Sufyân died in 198 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **And the like:** Titles such as, the ruler of rulers, the sultan of sultans, the master of masters
- **Called:** To be known by such a name or title, and to be satisfied with it. In other narrations, "calling himself"; *viz*, to name oneself as such.
- **There is no Sovereign but Allah:** This statement provides an admonition to whoever is satisfied with being called "the king of kings" or suchlike names that demonstrate that he sets himself up as partner to Allah in an attribute peculiar to Allah Alone.
- **Shahinshah:** It is a Persian title which means "the king of kings".
- **In another narration:** Another version related by Muslim in his authentic book of *Hadîth*.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that the meanest person in the sight of Allah, Almighty and Ever-Majestic be He, is the one who is pleased to bear a name or a title exclusively indicating Allah's grandeur and supremacy such as "the king of kings" or suchlike names and titles for such an act entails likeness to Allah. Moreover, the one who bears a title like that, sets himself or is set up as a partner to Allah. Therefore, whoever bears any such names is the meanest and the most abominable person in Allah's sight.

Relevance of the *Hadîth* to the Chapter

This *hadîth* proves that one is prohibited to call oneself or anyone else "a judge of judges" or suchlike names. This ruling is passed by drawing an analogical deduction from the ruling given on the title "king of kings".

Lessons Drawn from the *Hadîth*

- One is prohibited to call oneself or anyone else a "judge of judges" and suchlike titles.
- Muslims are duty bound to show reverence to Allah's Best Names.
- Muslims are urged to be modest and to select names and titles that are suitable for human beings.

Endnotes

1 Al-Bukhârî (6205, 6206) and Muslim (2143).





Reverence to Allah's Beautiful Names

Abû Shurayh (may Allah be pleased with him) narrated:

"My nickname was Abul-Hakam' (the judge). So, the Prophet (PBUH) said to me, 'Allah is Al-Hakam (the Judge), and to Him judgment belongs.' I said, 'When my people disagree about a matter, they come to me, and I arbitrate between them, and both parties accept my decision.' He (the Prophet) said, 'How good this is! Do you have any children?' I replied, 'I have Shurayh, Muslim and `Abdullâh.' He asked, 'Who is the eldest of them?' I replied, 'Shurayh.' So, He (PBUH) said, 'Then you are Abû Shurayh.' "[1]

(Related by Abû Dâwûd and others).

Relevance of the Chapter to the Book of *Tawhîd*

Showing reverence to Allah's Beautiful Names and changing one's name for this very reason are of the corollaries of the creed of monotheism.

A profile about Abû Shurayh

The full name of the Companion Abû Shurayh is Hâni' Ibn Yazîd Al-Kindî. He lived in Kufa and died in Medina in 68 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Showing Reverence to Allah's Beautiful Names:** In reverence for Allah's beautiful Names.
- **Changing One's Name:** Bearing a name other than those that reveal association to Allah.
- **The Judge:** One of Allah's Beautiful Names; it means that Allah is the Supreme Judge whose judgments are irrevocable.
- **And to Him judgment belongs:** He arbitrates between His servants in both this life and the Hereafter.
- **When my people disagree:** This statement signifies that Abû Shurayh did not nickname himself as such, but rather his people did.
- **How good this is!:** It is very good to settle people's disputes and arbitrate between them in a fair manner.
- **You are Abû Shurayh:** The Prophet (PBUH) nicknamed the man after the name of his eldest son, for he is the most entitled one.

General Meaning of the *Hadîth*

The Prophet (PBUH) criticized Abû Shurayh for being nicknamed "Abul-Hakam" (the judge) while Al-Hakam is one of Allah's Beautiful Names that must be regarded with reverence. Abû Shurayh explained why he was nicknamed Abul-Hakam; he used to arbitrate among the disputing parties of his people and resolve their problems in a way that pleases both sides. Thereon, the Prophet (PBUH) approved of that good deed but disapproved of the nickname. Consequently, he (PBUH) substituted the nickname Abû Shurayh for Abul-Hakam after the name of his eldest son.

Relevance of the *Hadîth* to the Chapter

According to this *hadîth*, Muslims are admonished against degrading the Beautiful Names of Allah by means of giving names or nicknames like them.

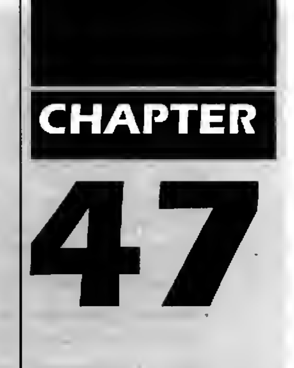
Lessons Drawn from the *Hadîth*

- This *hadîth* prohibits Muslims from degrading Allah's Beautiful Names and warns against giving names, titles or nicknames that imply irreverence for these Beautiful Names, such as the nickname 'Abul-Hakam'.
- Al-Hakam "the Judge" is one of the Beautiful Names of Allah, Exalted be He.
- It is permissible to seek arbitration from those competent to arbitrate, and the judgments they pass are binding even if they are not officially appointed as judges.
- One's nickname is given after the name of one's eldest son.
- It is legitimate to give some precedence to the eldest.
- It is legitimate to substitute suitable names for unsuitable ones.

Endnotes

1 Abû Dâwûd (4955), Al-Bayhaqî (10/145), and Al-Hâkim in *Al-Mustadrak* (4/279).





Mocking Allah's Revelations or Messengers

Allah, Exalted be He, says:

> *"And if you ask them, they will surely say, 'We were only conversing and playing...' Say, 'Is it Allah and His verses and His Messenger that you were mocking?' "*
>
> (Qur'ân: At-Tawbah: 65)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter illuminates the ruling on whoever mocks Allah's Names, the Noble Qur'ân or His Messenger. It further regards such mocking as an act of disbelief that violates belief in monotheism.

Keywords and Phrases

- **If you ask them:** The addressee is the Prophet (PBUH) and the pronoun "them" refers to the hypocrites. In this context, the Prophet (PBUH) is ordered to ask the hypocrites about their mockery of Allah's Messenger and the Qur'ân.
- **They will surely say:** Offering an insincere apology to the Prophet (PBUH)
- **Conversing and playing:** The hypocrites will claim that they did not intend to repudiate or mock Allah, the Qur'ân or Allah's Messenger.
- **Say ,"Is it Allah and His verses and His Messenger that you were mocking?":** This is a Divine command to the Prophet (PBUH) to inform those hypocrites, in a form of scolding, that the apology they offer will be of no avail to them before Allah.

General Meaning of the Qur'anic Verse

In this verse, Allah informs Prophet Muhammad (PBUH) that if he questions those hypocrites who mocked the religion of Islam by uttering words of disbelief, they will offer an apology maintaining that they did not mean to deny or mock religion, but only to joke. Thereon, their apology will be of no avail to them before Allah.

Relevance of the Qur'anic Verse to the Chapter

This verse together with the one right after it in the same *sûrah* attest to the disbelief of whoever mocks Allah's invocations, His Messenger or the Noble Qur'ân.

Lessons Drawn from the Qur'anic Verse

- ❖ Mocking Allah, His *âyât* (verses, signs, revelations, etc.), the Prophet (PBUH), or the Noble Qur'ân is an act of disbelief.
- ❖ Whoever perpetrates an act of disbelief and claims to be ignorant about its being as such, his excuse will not be accepted.
- ❖ Man is duty bound to show reverence to the invocations of Allah, His Book and His Messenger.
- ❖ Whoever utters words entailing disbelief is deemed a disbeliever, even if he does not really believe in what he utters.



It is related on the authority of Ibn 'Umar, Muhammad Ibn Ka'b, Zayd Ibn Aslam, and Qatâdah that:

> *"One day during the battle of Tabûk, a man said, referring to the Prophet (PBUH) and the reciters of the Noble Qur'ân among his Companions, 'We have not seen people who are as gluttonous, lying and cowardly (in the face of the enemy) as those reciters of the Qur'ân.' 'Awf Ibn Mâlik replied, 'You have told a lie and you are nothing but a hypocrite. I shall inform the Messenger of Allah (PBUH)', and he went to the Prophet (PBUH) to tell him, but he found that the revelation of the Noble Qur'ân preceded him in informing the Prophet (PBUH). Consequently, that hypocrite went to the Prophet after he had mounted his camel and said, when he met the Prophet (PBUH), 'O Messenger of Allah, we were just conversing and playing during our journey as a means of passing time'. Ibn 'Umar said, 'I remember him clinging to the strap of the Prophet's camel while stones are hindering him and his saying, 'We were just conversing and playing.' However, the Prophet (PBUH) said to him, "**Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved (i.e., rejected faith) after your belief...**" The Prophet (PBUH) did not look at the man nor did he say more than the words of these verses."*

Profiles

- Ibn 'Umar is 'Abdullâh Ibn 'Umar Ibnul Khattâb; may Allah be pleased with him.
- The full name of Muhammad Ibn Ka'b is Muhammad Ibn Ka'b Ibn Sulaym Al-Qurazî Al-Madanî. He was a trustworthy scholar. He died in 120 A.H.; may Allah have mercy on him.
- Zayd Ibn Aslam was the slave of 'Umar Ibnul Khattâb (may Allah be pleased with him). He was well-known to be a trustworthy scholar, and died in 136 A.H.; may Allah have mercy on him.
- The full name of Qatâdah is Qatâdah Ibn Du'âmah As-Sudûsî. He was an exegete and a *hâfiz*. He died around 117 A.H.; may Allah have mercy on him.
- The full name of 'Awf is 'Awf Ibn Mâlik Al-Ashja'î. The first battle he witnessed was that of Khaybar. A group of the Successors related some *hadîths* from him. He died in 73 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Reciters:** Those who recite the Holy Qur'ân and are knowledgeable about its meanings.
- **Cowardly**: When they come face to face with the enemy.
- **The strap:** is a thong by which the baggage is fastened on the back of the camel.

General Meaning of the Tradition

The narrators of this tradition narrate that the hypocrites, out of their disbelief and grudges, spoke badly about the Prophet (PBUH) and his Companions and mocked them. However, Allah exposed the hypocrites' bad intentions through their own speeches. Hearing the hypocrites' malicious speeches, the believers who were present reprimanded them and one of those true believers, out of his jealousy for Allah and his religion, went to inform the Prophet (PBUH). But Allah, Who knows the secret and that which is yet more hidden, heard their speech and informed His Messenger before that Companion would reach the Prophet (PBUH). Allah, Glorified be He, declared those hypocrites to be disbelievers and regarded their apology as unacceptable. Then, one of those hypocrites came to the Prophet (PBUH) offering an apology. But the Prophet, in compliance with the command of Allah, did not accept such an apology, and added nothing more than reciting the Qur'anic verses revealed as a rebuke for the hypocrites.

Relevance of the Tradition to this Chapter

This tradition provides an interpretation of the aforementioned noble Qur'anic verse.

Lessons Drawn from the Tradition

- ❖ The verse exposes the hidden hostility and grudges that the hypocrites bear for Allah, his Messenger and the believers.
- ❖ Whoever mocks Allah, His verses and His Messenger is deemed disbeliever, even though he intends only to joke.
- ❖ Informing those in authority about the offenses committed by the defiantly disobedient to deter them is not an act of backbiting or talebearing. Rather, it is an act intended for the sake of Allah, His messenger, the Muslim rulers and common folk.

- Muslims are to be tough with the enemies of Allah and His Messenger (PBUH).
- Some excuses are not to be accepted.
- Muslims are to be on guard against hypocrisy, for Allah, Exalted be He, verified that those hypocrites had belief in Him before uttering these words of disbelief.
- Mocking Allah, His Messenger or the Holy Qur'ân nullifies one's belief in Allah, even if one does not really believe in the ironic utterances one repeats.







Rendering Thanks to Allah

Allah, Exalted be He, says:

> *"And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, 'This is (due) to me, and I do not think the Hour will occur; and (even) if I should be returned to my Lord, indeed, for me there will be with Him the best.' But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment."*
>
> (Qur'ân: Fussilat: 50)

Commenting on this verse, **Mujâhid** says, *"Man says, 'This mercy is the outcome of my capabilities and I deserve it."* **Ibn `Abbâs** explains, *"Man claims that this mercy is due to his imaginative and inventive faculties."*

Allah, Exalted be He, says:

> *"He said, 'I was only given it because of knowledge I have.'..."*
>
> (Qur'ân: Al-Qasas: 78)

Commenting on this verse, Qatâdah states, *"Man claimed that he was given mercy because of his knowledge about the ways of getting benefits."* Other exegetes comment on this verse saying, *"Man says, 'I was given it because Allah knows that I deserve it"*. This bears the same meaning as Mujâhid's commentary that reads, *"Man says, 'I was given this mercy because of my honor.' "*

Relevance of the Chapter to the Book of *Tawhîd*

This chapter asserts that man's claim that he deserves Allah's favors granted to him after being in distress contradicts the perfection of his belief in monotheism.

Keywords and Phrases

- **And if We let him taste:** To grant him
- **Mercy:** Wealth and health
- **If I should be returned to my Lord:** This is a mere hypothesis that if the Day of Resurrection comes and he is returned to Allah...
- **For me there will be with Him the best:** Such a man claims that he will have the best reward from Allah because of his belief that he deserves all favors granted to him in this life and that they are not due to Allah's Grace.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that when man is in distress, he humbles himself before Allah, returns to Him and invokes Him to remove his afflictions. However, at times of ease and welfare, that man's attitude changes so he denies Allah's Grace, renders no thanks to Him, claiming that he obtained these favors through his skills and hard work. Moreover, such an ungrateful man perpetrates a greater sin by denying the inevitable termination of this life and the coming of the Day of Resurrection. He also claims that should there be an afterlife, he would continue to lead a life of luxury as he deserves. Commenting on these claims, Allah, Exalted be he, emphasizes that people of such a kind will inevitably come to know the true nature of their heinous deeds and thus receive the most painful punishment.

Lessons Drawn from the Qur'anic Verse

- Man is duty bound to render thanks to Allah for His favors, and to admit that such favors are exclusively granted by Him.
- Man is prohibited from being self-conceited and is warned not to be deluded by his power.
- Muslims are duty bound to believe in the Day of Resurrection.
- It is obligatory to fear the punishment of Allah in the Hereafter.
- The verse implies a threat to those who deny Allah's favors.



Abû Hurayrah (may Allah be pleased with him) narrated that he heard the Prophet (PBUH) saying:

> *"Allah willed to test three from among the Children of Israel (Israelites) who were a leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good color and good skin, for the people feel repulsion for me.' The angel touched him and he was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (Ishâq, one of the transmitters of this hadith, is in doubt whether the leper wished to be given camels or cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He replied, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and he was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' So the angel gave him a pregnant cow and said, 'May Allah bless you in it.' Then, the angel went to the blind man and asked, 'What thing do you like most?' He said, '(I like) that Allah may restore my eyesight so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, "What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper for whom the people used to feel repulsion? Were you not a poor man, and then Allah gave you (all this property)?' He replied, '(This is all wrong),*

I got this property through inheritance from my forefathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said to him, 'If you are telling a lie, then let Allah make you as you were before.' Then, the angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e., the three men) have been tested and Allah is pleased with you and is angry with your two companions".[1]

(Related by Al-Bukhârî and Muslim)

Keywords and Phrases

- **Is<u>h</u>âq is in doubt:** He is Is<u>h</u>âq Ibn 'Abdullâh Ibn Abû <u>T</u>al<u>h</u>ah; one from among the transmitters of this *<u>h</u>adîth*.
- **To test:** To try them by granting them favors to see whether they will thank Him or deny His favors.

General Meaning of the *<u>H</u>adîth*

The Prophet (PBUH) relates the story of three men; each of them was afflicted with a deformity and suffered poverty. Allah, Exalted be He, willed to try them and so He cured them of their deformities and granted each of them great wealth. Then, Allah sent to each of them one and the same angel disguised in their shapes and appearances before being healed (i.e. pretending to be a poor man suffering leprosy, blindness and baldness respectively). This angel begged each of them for a little assistance, whereupon their real characters

were exposed. As for the blind man, he recognized the divine favors bestowed upon him, and attributed them to Allah, and thus observed Allah's right in return for His favors. Accordingly, such a man won Allah's satisfaction. On the contrary, the other two men were ungrateful to Allah for His favors and repudiated His Grace, and thus deserved His wrath.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a contrast between those who are ungrateful for the Divine favors and those who are grateful.

Lessons Drawn from the *Hadîth*

- Muslims are duty bound to be grateful to Allah for His favors and to pay the amount of money Allah has made obligatory on them.
- Muslims are prohibited to be ungrateful for Allah's favors or to withhold the due money that Allah enjoined them to pay.
- One is permitted to tell about the fates of the preceding people with the aim of making use of the lessons drawn from these stories.
- Allah sometimes tries His servants by His favors.
- It is permissible for one to pronounce the statement, "...with the help of Allah and then yours".

Endnotes

1 Al-Bukhârî (3464) and Muslim (2964).



Giving a Name Signifying Servitude to a deity other than Allah

Allah, Exalted be He, says:

> *"But when He gives them a good (child), they ascribe partners to Him concerning that which He has given them. Exalted be Allah above what they associate with Him."* (Qur'ân: Al-A`râf: 190)

Ibn Hazm says:

"Scholars agree on the prohibition of giving a name signifying that one is a servant of others besides Allah, such as `Abd `Amr (the servant of `Amr), or `Abdul-Ka`bah (the servant of Ka`bah), except for the name `Abdul-Muttalib."

Commenting on this verse, Ibn 'Abbâs says:

> *"When Adam had sexual intercourse with Eve and she conceived, Satan frightened them saying, 'I am your companion who caused you to be removed from Paradise. Unless you obey me, I will attach two stag horns to the head of your baby so that it cuts open your abdomen while coming out of it, and I will do much more to you. Name your baby 'Abdul-Hârith (the servant of Al- Hârith).' However, they refused to obey him, and the baby was born dead. Then, Eve conceived again; Satan repeated his threat; they refused to obey him; and the baby was born dead. The third time Eve conceived, they experienced the feeling of love toward their baby, decided to obey Satan and named the baby 'Abdul-Hârith. This is the meaning of the statement, "...**they ascribe partners to Him concerning that which He has given them...**"*[1] (Qur'ân: Al-A'râf: 190)"
>
> (Related by Ibn Abû Hâtim)

Ibn Abû Hâtim relates with an authentic chain of transmitters that Qatâdah said:

> *"(This verse means that) they ascribed partners to Allah in their obedience, not in their worship."*

Also, Ibn Abû Hâtim relates with an authentic chain of transmitters that Mujâhid, commenting on the verse, ***"...If You should give us a good child..."*** said, *"It implies that they feared for the baby lest it should not be a well-proportioned human."*

Besides, Ibn Abû Hâtim relates other narrations with the same meaning about Al-Hasan, Sa'îd and others.

Profile about Ibn Hazm

Ibn Hazm is the great scholar of Andalusia. His full name is Abû Muhammad, 'Alî Ibn Ahmad Ibn Sa'îd Ibn Hazm Az-Zâhirî, from Cordoba. He died in 456 A.H.; may Allah have mercy on him.

Relevance of the Chapter to the Book of *Tawhîd*

This chapter points out that giving children names indicating their being servants of others besides Allah is an act of associating partners with Allah in obedience and a sign of being ungrateful for Allah's Grace.

Keywords and Phrases

- **Concerning that which He has given them:** The child whom they named 'Abdul-Hârith, though he is a servant of none but Allah.
- **Scholars agree:** This probably indicates a consensus of scholars on this issue.
- **The prohibition of giving a name signifying that one is a servant of others besides Allah:** The reason of prohibition is that suchlike names entail associating others with Allah in His Lordship and His Divinity. Needless to say, all created beings belong to Allah and are His slaves.
- **Except for the name 'Abdul-Muttalib:** Scholars did not agree on the prohibition of this name. Their disagreement is either because this name originally refers to the servitude of being under the control of someone else or because that name is a mere reference to the person who was formerly known by such a name, but was not recently given it.
- **Name your baby 'Abdul-Hârith:** Al-Hârith was a name for Satan who accordingly wanted them to give their child the name *'Abdul-Hârith* so as to make sure that they have fallen into polytheism.
- **Experienced the feeling of love toward their baby:** They longed to have a sound baby. This feeling is part of the trial both Adam and Eve faced.
- **Lest it should not be a well-proportioned human:** That is they feared lest it might be a beast.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, states that when He answered the invocation of Adam and Eve and granted them a well-proportioned child as they wished, they did not render due thanks to Him as they promised before. Moreover, they named their child 'Abdul-Hârith, and thus made him a servant of someone other than Allah, though it is a sign of perfect gratitude to Allah that one annexes his name 'Abd (servant) to none but Allah. However, the name they gave to their child entailed ascribing partners to Allah by naming, not in worship. At the end of the verse, Allah enunciates that he is far above having any partner, whether in worship or in regard to naming.

Lessons Drawn from the Qur'anic Verse:

- One is prohibited to give his child a name signifying that such a child is a servant of someone besides Allah, such as 'Abd Al-Hussayn (the servant of Al-Hussayn), 'Abd Ar-Rassûl (servant of the Messenger) or 'Abdul-Ka'bah (servant of the Ka'bah).
- Polytheism may be perpetrated only on account of the name one bears, even if one does not intend the meaning implied in that name.
- When Allah grants someone a well-proportioned baby, it is a favor worthy of rendering thanks to Him.
- Giving the child a name signifying that he is a servant of Allah is a sign of the parents' gratitude to Allah.

Endnotes

1 At-Tirmidhî (3077) and Al-Hâkim (2/545) grading it *sahîh*.



Invoking Allah by His Beautiful Names

Allah, Exalted be He, says:

> ***"And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing."***
>
> (Qur'ân: Al-A`râf: 180)

Ibn Abû Hâtim relates that Ibn `Abbâs says:

> *"The phrase, "... those who practice deviation concerning His names..." means those people ascribe partners to Allah concerning His Beautiful Names."*

Ibn `Abbâs also states that they named one of their idols *Al-Lât* deriving the name from the word *Al-Ilâh*, which is an Arabic word means "God", and they

named another idol *Al-'Uzzâ* from the Arabic word *Al-'Aziz* which means 'the Exalted in Might', (and is one of Allah's Beautiful Names). Commenting on this verse, Al-A'mash says, *"They wrongfully insert names irrelevant to those of Allah."*

Relevance of the Chapter to the Book of *Tawhîd*

Having written this chapter, the author intends to refute the fallacies of those who seek means of approach to Allah through the deceased. Furthermore, the author intends to affirm that the legal way for seeking approach to Allah is to directly invoke Him by His Beautiful Names and Divine Attributes.

Al-A'mash

He is Sulaymân Ibn Mahrân, from Kufa. He was a *faqîh*, and a trustworthy pious *hâfiz*. He died in 147 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **The Beautiful Names:** The Names that have reached the climax of beauty and are equal to nothing. Thus, no other names can be substituted for them.
- **Invoke him by them:** Invoke Allah and seek means of approach to Him through His Beautiful Names.
- **Leave those who:** Turn away from them and do not argue with them.
- **Practice deviation concerning His Names:** Those who twist the Beautiful Names of Allah. Such people either repudiate these Names or their meanings or render them as names for some created beings. They further name others after Allah's Name as they named one of their idols *Al-Lât* deriving the name from the Arabic word *Al-Ilâh* which means "the God".
- **They will be recompensed for what they have been doing:** This is a grave threat that the punishment will inevitably be inflicted on them.
- **They wrongfully insert names irrelevant to those of Allah:** They added to Allah's Beautiful Names other ones, though neither Allah Himself nor His Messenger (PBUH) ascribed these names to Him.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, enunciates that His Names have reached the highest degree of beauty and perfection. Accordingly, He commands His servants to invoke Him and seek means of approach to Him by these Beautiful Names. Besides, Allah orders His servants to dissociate themselves from those who twist these venerable Names and perversely deviate from the truth. As for these straying people, they will inevitably receive due punishment.

Lessons Drawn from the Qur'anic Verse

- The verse proves Allah's Name and Attributes in a way appropriate for His Majesty.
- Allah's Names are Beautiful.
- People are enjoined to invoke Allah and seek means of approach to Him using His Beautiful Names.
- People are prohibited to twist any of the Beautiful Names of Allah, whether by denying them or changing their meanings or rendering them as names for some created beings.
- Muslims are enjoined to turn away from the ignorant and those who practice deviation concerning the Beautiful Names of Allah.
- The verse implies a serious threat to whoever alters any of Allah's Names or Attributes.





The Prohibition of saying, "Peace be on Allah"

Ibn Mas`ûd narrated:

"We performed prayer along with the Prophet (PBUH) and we used to say, 'Peace be on Allah from His servants and peace be on so and so.' Thereupon, the Prophet (PBUH) said, 'Do not say 'Peace be on Allah,' for He Himself is Peace.""[1]

(Related by Al-Bukhârî and Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

Since the greeting word "peace" indicates that the speaker wishes for the addressee safety from every evil, it is prohibited to say, *"Peace be on Allah"*, for He is the Self-Sufficient and the One who is free of any imperfections.

Therefore, Allah is to be invoked for aid, but not invoked on His behalf. This chapter stresses the obligation of deeming Allah far above any imperfections, and the obligation of deeming Him Self-Sufficient and possessing all attributes of perfection.

Keywords and Phrases

- **We used to say, 'Peace be on Allah':** The Companions used to utter this expression in the final *tashahhud*[2] of prayer, as mentioned in other narrations of the same *hadîth.*
- **Do not say 'Peace be on Allah':** This is a prohibition given by the Prophet (PBUH) for the Companions not to invoke peace on Allah.
- **For He Himself is Peace:** Peace is one of the Beautiful names of Allah.

General Meaning of the *Hadîth*

Ibn Mas'ûd (may Allah be pleased with him) relates that the Companions used to say, *'Peace be on Allah'* in their prayer. Thereupon, the Prophet (PBUH) prohibited them from saying so, and explained that such an invocation does not suit the Majesty of Allah, for He Himself is Peace and the One who grants peace, and it is thus improper to render peace to Him as He is the One who keeps His servants free from any evil.

Relevance of the *Hadîth* to the Chapter

This *hadîth* states that one is prohibited from saying, *"Peace be on Allah."*

Lessons Drawn from the *Hadîth*

- The *hadîth* demonstrates that one is prohibited from saying, *"Peace be on Allah"*.
- The word *"Peace"* stands as one of the Beautiful Names of Allah, Exalted be He.
- Muslims are duty bound to instruct the unlearned.
- Instructors should illustrate the reason on which legal rulings rest.

Endnotes

1 Al-Bukhârî (835) and Muslim (402).

2 *Tashahhud* is a certain invocation recited at the middle or end of the prayer while being in a sitting position.



The Prohibition of Saying, "O Allah! Forgive Me If You Wish."

Abû Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"None of you should say 'O Allah! Forgive me if You wish; O Allah, be Merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."*

There is another narration related by Muslim with a different wording that reads:

> *"...One must ask (Allah) with a will and full devotion, for nothing is hard for Allah to do."*[1]

(Related by Al-Bukhârî and Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

The saying that reads, "*O Allah! Forgive me if You wish*" indicates that one is languid and careless of having his request achieved and, further, that one is in no need of Allah's help. Moreover, this supplication implies that Allah may be forced to do something against His Will. Since all these implications violate the essence of monotheism, the author dedicates this chapter for elaborating on this topic.

Keywords and Phrases

- **Appeal to Allah with determination:** It signifies that one should invoke Allah while being sure that one's supplication will be answered.
- **With a will and full devotion:** It means that one should persevere in invoking Allah.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) prohibits Muslims from making their invocations for Allah's Forgiveness and Mercy contingent on His will, and commands them to invoke Him while being certain that they will be answered. He (PBUH) explains that stipulating the will of Allah while invoking Him implies that Allah may be overburdened with His servants' needs or that He may be forced to fulfill them. Undoubtedly, such implications are contrary to the truth, for Allah is the Self-Sufficient, the Praiseworthy, and the Effecter of what He intends. Such a stipulated supplication also indicates that the supplicant is languished and careless of having his need fulfilled, and that he is in no need of Allah's help, though nobody can do without Allah even for a moment.

Relevance of the *Hadîth* to the Chapter

This *hadîth* prohibits supplicants from stipulating the will of Allah while invoking Him for forgiveness, and further explains the reason behind this prohibition.

Lessons Drawn from the *Hadîth*

- ❖ Supplicants are prohibited from stipulating Allah's Will while invoking Him, and are commanded to ask Allah with certainty.

- Allah must be kept far above whatever is improper for His Majesty. He is absolutely Self-Sufficient and His Grace is infinite.

Endnotes

1 Al-Bukhârî (6339) and Muslim (2679).





The Prohibition of Saying, "My Slave, or My Slave Girl"

Abû Hurayrah (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"The one of you must not say 'Feed your rabb (Lord), help your rabb in performing ablution, or give water to your rubb, ' but must say, 'My sayyid, (master), (e.g. Feed your sayyid instead of rabb etc.) or my mawlâ (guardian). And one must not say 'my `abd (slave), or my amah (slave girl), but must say 'my lad, my lass, and my boy."*[1]
>
> *(Related by Al-Bukhârî and Muslim)*

Relevance of the Chapter to the Book of *Tawhîd*

Uttering any of the abovementioned words gives a false impression that the one bearing that title is a partner to Allah in His Lordship. As such, one

is prohibited from repeating these words as a means of showing reverence for Allah, and to maintain the creed of monotheism through blocking all avenues leading to polytheism.

Keywords and Phrases

- **The one of you must not say 'Feed your *rabb* (Lord), or help your *rabb* in performing ablution:** People are prohibited from uttering this term as it implies likeness between Allah and the addressee.
- **Must say, 'my *sayyid* (master)':** This is because the term *'master'* refers to the one who owns or controls a person. However, there is some difference between the terms *'rabb'* and *'sayyid'*; the first is unanimously agreed on as one of the Names of Allah, while scholars differ whether the word *'sayyid'* is one of the Names of Allah or not. However, in case it is one of Allah's Names, it is not used as frequently as the word "*rabb*".
- **My *mawlâ*:** It is a common Arabic word which has many significations. In this context, it means 'the owner'.
- **One must not say 'my *'abd* (slave) or my amah (slave girl)':** This is because none is worthy of worship but Allah, and further these terms express glorification which none among humans deserves.
- **Must say 'my lad, my lass, and my boy':** These titles are chosen as the implications of the words 'my *'abd*' and 'my *amah*' are not included therein.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) prohibits Muslims from uttering words that may imply polytheism, and indicate lack of courtesy towards Allah, such as calling a human as someone's *rabb* or as a human's *'abd*. This is because Allah is the only *rabb* and He is the only one worthy of worship. Then, the Prophet (PBUH) guides Muslims to the appropriate words to substitute for the doubtful ones for the sake of maintaining the creed of Monotheism.

Relevance of the *Hadîth* to the Chapter

This *hadîth* stresses that one is prohibited from uttering the following words, 'my *'abd*', 'my *amah*' and 'my *rabb*'.

Lessons Drawn from the *Hadîth*

- Muslims are prohibited from uttering any word that implies polytheism.
- Muslims have to block all avenues leading to polytheism.
- When an instructor maintains that such-and-such a matter is invalid, he should provide a legally appropriate substitute for such a matter.

Endnotes

1 Al-Bukhârî (2552) and Muslim (2249).





Asking in the Name of Allah Is not to Be Repulsed

Ibn 'Umar (may Allah be pleased with him) narrated:

"The Messenger of Allah (PBUH) said, 'If anyone asks (you) for refuge for the sake of Allah, give him refuge; and if anyone asks you (for something) in the Name of Allah, give him; and if anyone invites you, accept his invitation; and if anyone does you a favor, reward him, but if you find nothing (enough) to reward him, then invoke Allah for him until you feel that you have rewarded him.' "[1]

(Related by Abû Dâwûd and An-Nasâ'î with an authentic chain of transmitters)

Relevance of the Chapter to the Book *Tawhîd*

This chapter makes it clear that whoever refuses to fulfill the need of those asking in the Name of Allah is in fact showing neither glorification nor reverence for Allah, which impairs one's belief in the creed of monotheism.

Keywords and Phrases

- **Asks (you) for refuge for the sake of Allah:** Whoever seeks refuge with Allah so as not to be inflicted with harm by some Muslims, or to be under their protection against others.
- **Give him refuge:** Answer his appeal in veneration for the Name of Allah.
- **Give him:** Fulfill his need unless he asks for a sin or for severing any of your blood relations.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) orders Muslims to observe a set of good behavior in veneration of the rights of Allah, Exalted be He. That is, to give whoever begs in the Name of Allah, to give refuge to whoever asks for it in the Name of Allah. These decencies include fulfilling Muslim's right by accepting his invitation, and having his favors equally or more graciously reciprocated if possible. If one is unable to do either, he has to invoke Allah's blessings upon such a benevolent man.

Relevance of the *Hadîth* to the Chapter

In this *hadîth*, Muslims are enjoined to give anyone who asks for alms in the Name of Allah, and not to repulse him.

Lessons Drawn from the *Hadîth*

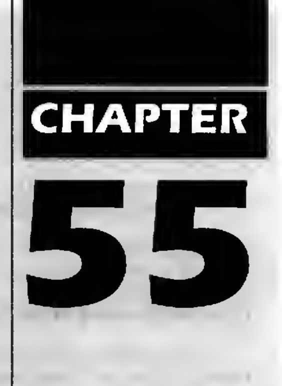
- ❖ It is an act of showing veneration for Allah not to repulse anyone who asks for alms in His Name.
- ❖ Muslims must protect and give refuge to whoever asks for it in the Name of Allah.
- ❖ It is legitimate to accept Muslim's invitation to a feast or the like.

- It is legitimate to reciprocate people's favors, if possible.
- It is also legitimate to invoke Allah's blessings upon the benevolent person, whenever one is unable to reciprocate.

Endnotes

1 Abû Dâwûd (1672, 5109), 'Abd Ibn Humayd (806), and An-Nasâ'î (5/82).





Nothing Is to Be Asked for, by the Face of Allah, but Paradise

Jâbir Ibn `Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

"Nothing is to be asked for, by the Face of Allah, but Paradise."[1]

(Related by Abû Dâwûd)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter states that one is duty bound to observe good behavior towards the Names and Attributes of Allah, and thus, nothing of the worldly needs is to be begged by Allah's Honorable Face. Rather, only Paradise, the ultimate purpose, is to be asked for by the Face of Allah. This act is deemed one of the corollaries of monotheism.

Keywords and Phrases

- **The Face of Allah:** This is one of Allah's Personal Attributes that suits His Majesty and Greatness.
- **But Paradise:** As well as any means that helps approaching Paradise, such as the grand deeds of righteousness.

General Meaning of the *Hadîth*

The Prophet (PBUH) prohibits Muslims from asking Allah by His Honorable Face for a lowly matter or a worldly need by way of rendering veneration to Allah. Further, the Prophet (PBUH) teaches Muslims that only Paradise, the ultimate purpose, is to be asked for by the Face of Allah.

Relevance of the *Hadîth* to the Chapter

This *hadîth* shows that one is prohibited to ask Allah by His Face for anything but the Paradise.

Lessons Drawn from the *Hadîth*

- This *hadîth* proves that Allah is possessed of a Face appropriate for His Majesty as it is the case with all His Attributes.
- People are enjoined to glorify Allah and show respect for His Names and Attributes.
- It is permissible to ask Allah by His Face for Paradise as well as for any means conducive to it. However, it is prohibited to ask Allah by His Face for any worldly need.

Endnotes

1 Abû Dâwûd (1671).



Dissatisfaction with the Divine Decree

Allah, Exalted be He, says:

> ***"They say, 'If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here.' Say, 'Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.' [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts."*** (Qur'ân: Âlu 'Imrân: 154)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter states that submission to Allah's Decree is a corollary of monotheism. It further highlights that using '*if* clauses' is of no avail, and moreover, it indicates that the speaker is dissatisfied with the Divine Decree, which impairs one's belief in the creed of monotheism.

Keywords and Phrases

- **They say:** The pronoun 'they' refers to some of the hypocrites who witnessed the Battle of Uhud.
- **If there was anything we could have done in the matter:** If we had the choice
- **Here**: In the Battlefield of Uhud
- **What is in your breasts:** That is, what is in your hearts of sincerity or hypocrisy
- **Purify what is in your hearts:** That is to distinguish between your intentions.
- **Allah is Knowing of that within the breasts:** That is to say, Allah is in no need of testing people so as to know their real intentions. Rather, He wills to expose people's real intentions behind their actions, and thus reward or punish them accordingly.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, tells us of what was hidden in the hearts of the hypocrites during the Battle of Uhud as to their complaint about the Divine Decree and their discontent with what Allah predestined to befall them. They said that had they had a choice, they would not have set out for the battle, and would rather have escaped from defeat and none of them would have been killed. Hence, Allah refutes their false claims asserting that what afflicted them was predestined and thus could have never been avoided even by staying at home. So, expressing regret and repeating '*if* clauses' is absolutely of no avail.

Relevance of the Qur'anic Verse to the Chapter

One is forbidden to use '*if* clauses' that express one's complaints about predestined matters. Such clauses are frequently repeated by the hypocrites.

Lessons Drawn from the Qur'anic Verse

- One is forbidden to use '*if* clauses' that express one's complaints about the Divine Decree, as such an utterance denotes one's discontent with the Divine Decree and recalls one's grief. However, no blame should be attached to saying 'if clauses' with the intention of expressing regret for missing an act of obedience, as such a regret denotes one's desire for doing the good.
- One is enjoined to submit to the Divine Decree, and not to be discontented with it.
- Precaution never saves one from being afflicted with a predetermined Divine decree.
- Whoever is divinely decreed to be killed in a certain place will inevitably come out to such a place, even if he tries his best to avoid it.



Allah, Exalted be He, says:

> ***"Those who said about their brothers while sitting [at home], If they had obeyed us, they would not have been killed. Say, 'Then prevent death from yourselves, if you should be truthful'".***
>
> (Qur'ân: Âlu `Imrân: 168)

Keywords and Phrases

- **Their brothers:** The word 'brothers' stands for Muslims who were fighting in the cause of Allah. Muslims are called the hypocrites' brothers according to the description of the apparent state of the hypocrites, or because they both are of the same ancestry.
- **While sitting at home:** While refraining from fighting in the cause of Allah.
- **If they had obeyed us:** Had they stayed at home
- **Say:** Allah commands his Prophet (PBUH) to speak to those hypocrites.
- **If you should be truthful:** If you are truthful in your claim that staying at home saves one from death.

General Meaning of the Qur'anic Verse

Allah, Exalted Be He, rebukes the hypocrites for being discontented with His Decree as they claimed that those who had set out with the Prophet (PBUH) and were killed during the Battle of Uhud would not have been killed if they had responded to their advice not to set out for fighting together with the Prophet (PBUH). Refuting their claim, Allah defies them to guard themselves against death if they are truthful in their claim that they can guard those foreordained to die from death. Needless to say, they are powerless to guard themselves against death, and thus they similarly cannot guard others against it.

Relevance of the Qur'anic Verse to the Chapter

Using '*if* clauses' that express one's complaints about divinely predestined matters is a typical characteristic of the hypocrites.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against saying '*if* clauses' that express one's complaints about Divine Decree and one's sorrow over tribulations.
- Submission to the Divine Decree and Predestination is a prerequisite of Faith, while dissatisfaction is a typical characteristic of the hypocrites.
- Muslims are permitted to argue with the hypocrites and suchlike people of falsehood in order to refute their fallacies and baseless claims.



Abû Hurayrah narrated that the Messenger of Allah (PBUH) said:

"Abide by that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (trouble) befalls you, do not say 'If I had not done that, so and so would not have happened,' but say 'Allah did that which He had ordained to do,' for (saying) 'if' opens (the gate) for the Satan."[1]

(Related by Muslim)

Keywords and Phrases

- **And seek help from Allah:** Seek aid solely from Allah in all your affairs.
- **Do not lose heart:** Never neglect seeking what brings you benefit depending on the fact that it is previously decreed, and do not submit to weakness and sloth.
- **But say 'Allah did that which he had ordained:** this is because whatever Allah ordains, will definitely occur, and Muslims are duty bound to submit to the Divine Decree.
- **'If' opens the gate for the Satan:** This is due to the fact that '*if* clauses' imply sorrow, regret, sadness and complaint about the Divine Decree.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) commands Muslims to be keen on performing acts that bring benefit, to seek divine aid in their effort to carry out these acts and to hope for the divine reward. He (PBUH) also prohibits them from being sluggish, for such a bad characteristic prevents man from doing what is beneficial. Since man is susceptible to adversities in this life, he is ordained to show endurance and forbearance, and not to express regret by saying 'if I did so and so' or 'if I did not do so and so'. Such utterances are of no avail, but rather open a door for Satan to overcome the person and cause him sorrow.

Relevance of the *Hadîth* to the Chapter

This *hadîth* shows that Muslims are prohibited from saying '*if* clauses' when being in distress, and it highlights the bad consequences resulting from such utterances.

Lessons Drawn from the *Hadîth*

- Muslims are urged to strive to do what is beneficial in both this life and the Hereafter through legal means only.
- Muslims are enjoined to seek divine aid in their effort to carry out acts of benefit and are forbidden to rely only on their power and faculties.
- Muslims are forbidden to be sluggish, jobless and to abstain from seeking the legal means for obtaining what is of benefit.
- The *hadîth* proves the verity of the Divine Destiny and Decree, and affirms that seeking the legal means for gaining benefits never contradicts one's belief in the Divine Decree and Predestination.
- Muslims are enjoined to show patience when being in distress.
- Muslims are prohibited from using '*if* clauses' that show one's discontent with the Divine Decree when being in distress. The *hadîth* further points out the bad consequences resulting from using such clauses.
- Muslims are warned against the satanic insinuations.

Endnotes

1 Muslim (2664) and Ahmad (2/366, 370).





The Prohibition of Inveighing against the Wind

Ubayy Ibn Ka`b (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said:

> *"Do not curse the wind, but when you see that which you dislike, say, 'O Allah! We ask You for what is good in this wind, what is good in what it bears and what is good in what it has been commanded to do. We seek refuge with You from what is evil in this wind, in what it contains and in what it has been commanded to do."*[1]
>
> (At-Tirmidhî graded it a sahîh hadîth)

Relevance of the Chapter to the Book of *Tawhîd*

Wind is run by Allah's command, and therefore the author illuminates that inveighing against it is tantamount to inveighing against Allah who disposes it. Accordingly, perpetrating such an offense violates one's belief in the creed of monotheism.

A profile about Ubayy

The full name of the narrator is Ubayy Ibn Ka'b Ibn Qays Al-Ansârî. He was known to be the grand reciter of the Noble Qur'ân amongst the Companions. Ubayy witnessed the Pledge of Al-'Aqabah, the Battle of Badr, and all the other battles in which Prophet (PBUH) took part. It was said that he died during the caliphate of 'Umar Ibnul-Khattâb, or during the caliphate of 'Uthmân Ibn 'Affân in 30 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Do not curse the wind:** Do never inveigh against it, even if it causes you harm.
- **When you see that which you dislike:** Such as a very hot wind, a bitter wind, or a storm.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) prohibits Muslims from inveighing against wind simply because it is one of Allah's compliant creation. Thus, whoever curses wind is regarded to have cursed Allah and this indicates one's dissatisfaction with His Decree. Moreover, the Prophet (PBUH) guides Muslims to ask Allah, the Originator of the wind, for what is good in this wind and to seek refuge with Him from its evil. These manners reflect one's true servitude to Allah, Exalted be He. This is, of course, a characteristic of those who adhere to the creed of monotheism.

Relevance of the *Hadîth* to the Chapter

This *hadîth* clarifies that Muslims are prohibited from inveighing against the wind.

Lessons Drawn From the *Hadîth*

- Inveighing against the wind is prohibited, simply because wind is a compliant being created by Allah and thus such an abuse is directed to its Originator and the One veering it.
- Muslims should always return to Allah seeking refuge with Him from the evil of His creatures.
- Winds are commanded to do good or cause evil according to the Will of Allah.
- When a Muslim sees what he hates, he is guided to repeat useful utterances in order to be guarded against its evil.

Endnotes

1 At-Tirmidhi (2253) and Ahmad (5/123).





Hypocrites Mistrust Allah

Allah, Exalted be He, says:

> *"...thinking of Allah other than the truth – the thought of ignorance, saying, 'Is there anything for us (to have done) in this matter?' Say, 'Indeed, the matter belongs completely to Allah.' They conceal within themselves what they will not reveal to you. They say, 'If there was anything we could have done in the matter, we (i.e., some of us) would not have been killed right here.' Say, 'Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.' [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts."* (Qur'ân: Âlu 'Imrân: 154)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter elaborates on the fact that thinking well of Allah is a prerequisite of one's belief of monotheism, and that mistrusting Him violates one's belief of monotheism.

Keywords and Phrases

- **Thinking of Allah:** Hypocrites are the ones addressed.
- **The thought of ignorance:** It refers to the thought adopted by the people of ignorance, who thought that Allah would not give victory to His Messenger. The word 'ignorance' stands for people of the pre-Islamic period of ignorance.
- **Is there anything for us (to have done) in this matter:** They meant they would not be given victory, or that they had no choice to decide whether to set out for battle or not.
- **The matter belongs completely to Allah:** No one can prevent or alter what Allah wills to occur.
- **They conceal within themselves what they will not reveal to you:** Those hypocrites conceal in their hearts the repudiation of Islam and denial of the truth, which differs from what they reveal to you, O Muhammad, of their professed belief in your message and their claim to seek guidance.

The rest of these keywords and phrases have been explained in Chapter fifty seven entitled, '*Dissatisfaction with the Divine Decree*'.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, informs Muslims of what was concealed in the hearts of the hypocrites at the time of the Battle of Uhud. The hypocrites retained a wrong thought about Allah claiming that He would not give victory to His Messenger nor would His religion prevail. They, further, claimed that none of them would have been killed, and they would have achieved victory if they had had the upper hand, and if the Prophet (PBUH) and his Companions had been subordinate to them. However, Allah confuted their fallacy and affirmed that nothing takes place without being predetermined by Him and written in Al-Lauh Al-Mahfûz (the Preserved Tablet) and that His decrees are irrevocable.

Lessons Drawn from the Qur'anic Verse

- Whoever thinks that Allah makes falsehood constantly prevail over truth so that the latter never prevails is indeed tantamount to those of the Pre-Islamic period of ignorance who retain wrong thoughts about Allah.
- The verse attests to Allah's wisdom behind making falsehood occasionally prevail over the truth.
- The verse discloses the hypocrites' evil nature and shows that their hypocrisy is exposed at times of hardship.
- The *hadîth* proves that the Divine Decree and Predestination are incontestable verities.
- Muslims are duty bound to deem Allah far above whatever is inappropriate for His Majesty, Glorified be He.
- Muslims are duty bound to think well of Allah.



Allah, Exalted be He, says:

> ***"...those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination."***
>
> (Qur'ân: Al-Fath: 6)

Keywords and Phrases

- **Those who assume about Allah an assumption of evil nature:** The word '*those*' refers to the hypocrites who think wrongly of Allah. They claim that He will not give victory to His Messenger (PBUH) and the believers.
- **Upon them is a misfortune of evil nature:** Allah states that those hypocrites will suffer a severe punishment and humiliation that they can not avoid.
- **Allah has become angry with them and has cursed them:** That is Allah's wrath befalls them and they will be deprived of His Mercy.
- **Prepared for them:** Allah set in readiness for them in the Hereafter.

General Meaning of the Qur'anic Verse

In reply to the claim of those who falsely attribute misjudgment to Him and think that He will not grant victory to His Messenger and the believers, Allah, Exalted be He, enunciates that such people will suffer inseparable punishment and will be deprived of His Mercy. Allah, further, stresses that He set the Hellfire in readiness for them as the worst eternal abode which they would inevitably meet.

Relevance of the Qur'anic Verse to the Chapter

Whoever thinks that Allah will not grant victory to Muslims over His foes is regarded as thinking wrongly of Him.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against thinking wrongly of Allah, and are duty bound to think well of Him.
- Whoever thinks that Allah will neither support His Messenger nor make His religion prevail is regarded as thinking ill of Him.
- The verse proves that Allah gets angry with His foes and curses them.
- Hellfire is the evil end for both disbelievers and hypocrites.



Commenting on the first verse in this chapter, **Ibnul-Qayyim** says:

"The assumption referred to in the verse is explained to be the evil thought that the hypocrites had about Allah; that He would neither give victory to His Messenger nor make his religion prevail, and that what befell them was not due to the Divine Decree and Wisdom. Therefore, their thought was based on their denial of the Divine Wisdom and Decree, and their claim that Allah would neither complete the mission of His messenger nor make his religion prevail over all other religions. This is the evil thought retained by the hypocrites and the disbelievers, which is referred to in the Sura of Al-Fath. This thought is described as evil since it does not accord with Allah's Majesty, Wisdom and truthful Promise, besides it does not accord with the homage due to Him."

Ibnul-Qayyim adds:

*"Similar to those hypocrites is the person who wrongly thinks that Allah always makes falsehood prevail over truth so that the latter would disappear. By the same token, some people may deny that whatever occurs is divinely predetermined or deny that there is a Divine Wisdom behind what Allah foreordains for which He deserves praise, but rather they claim that what occurs is due to an abstract will. About that Allah, the Almighty, says, '... **That is the assumption of those who disbelieve; so woe to those who disbelieve from the Fire.**'* (Qur'ân: Sâd: 27) *Moreover, most people think wrongly of Allah when considering their fates and the fates of others. The only people who avoid falling into the offence of thinking badly of Allah are those who are cognizant of Allah, His Beautiful Names and Attributes, the corollaries of His wisdom, the praise He deserves, and His promise to support His religion. Therefore, wise people should be alert in order not to commit this sin, and those who happened to think wrongly of Allah should repent of their sin and ask for Allah's forgiveness. If one should test the souls of people, one will find that a lot of them get dissatisfied with the Divine Decree and start blaming the fate and claim that such and such should have happened. However, people differ in perpetrating this offense. So, one must examine one's soul in order to know whether one is free of this sin or not.*

In case you are free of it, it is a real success

Otherwise, I deem you not to relish the bliss."

Keywords and Phrases

- **Ibnul-Qayyim says:** The above-mentioned words are quoted from a book entitled, *Zâdul-Ma'âd* (*Provisions for the Hereafter*) written by Ibnul-Qayyim. These words are produced in the course of Ibnul-Qayyim's commentary on the Battle of Uhud. They are quoted in this chapter as an explanation of the Noble Qur'anic verse.

- **Their denial of the Divine wisdom:** The claim that what happened to Muslims in the Battle of Uhud was not out of far-sighted wisdom. However, what befell the Muslims in the Battle of Uhud was due to a wisdom that Allah has referred to in the Qur'anic verse that reads, ***"...(It was) so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts."*** (Qur'ân: Âlu 'Imrân: 154)

- **Was not due to Allah's Decree:** The hypocrites claimed that Muslims would not have been killed if they had not set out for fighting in the cause of Allah.

- **And their claim that Allah would neither complete the mission of His messenger:** When the polytheists had the upper hand in the Battle of Uhud, the hypocrites wrongly thought that it was the decisive battle where Muslims would be annihilated, root and branch.





Deniers of the Divine Decree and Predestination

Ibn `Umar (may Allah be pleased with him) said:

"By Him in Whose Hand my soul rests, if the Muslim spends amounts of gold equal to the Mount Uhud in the cause of Allah, Allah will not accept his work till he believes in the Divine Predestination."

Then Ibn `Umar supports his argument with the *hadith* that reads:

"Faith is to believe in Allah, His Angels, His Books, His Messengers, the Hereafter, and to believe in the Divine Predestination, whether good or evil."[1]

(Related by Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

Since belief in Divine Predestination is a prerequisite of *Tawhîd Ar-Rubûbiyyah* (i.e., believing in the Oneness of Allah's Lordship), the author states the legal texts which stress that Divine Punishment is prepared for whoever denies Divine Predestination. The author mentions these texts as an indication that it is obligatory to believe in Divine Predestination.

Keywords and Phrases

- **Uhud:** A mountain near Medina on the way to Ash-Shâm (the region covering Palestine, Jordan, Lebanon and Syria).
- **Then Ibn `Umar supports his argument with the hadîth:** This refers to the *hadîth* which contains the prophetic reply to the question raised by the Angel Gabriel about the Muslim Faith. Ibn `Umar cited this *hadîth* as a proof to support his argument against the deniers of the Divine Predestination. Since the Prophet (PBUH) regarded belief in Divine Predestination as a pillar of one's belief in Allah, the author deduces a judgment maintaining that whoever denies this creedal verity is not deemed among the righteous believers whose good deeds are accepted by Allah.

General Meaning of the Tradition

When `Abdullâh Ibn `Umar (may Allah be pleased with him) was informed that some Muslims denied Divine Predestination, he illuminated that this false belief caused them to turn into disbelief as they denied a prerequisite of the Muslim Faith. He supported his argument with the above-mentioned *hadîth* in which the Prophet (PBUH) stated that believing in Divine Predestination is one of the six pillars on which Muslim Faith rests. Needless to say, to be a true believer is to believe in these six pillars. Thus, whoever denies any of these pillars is considered a denier of all of them.

Relevance of the Tradition to the Chapter

This tradition demonstrates the Islamic legal ruling on whoever disbelieves in Divine Predestination.

Lessons Drawn from the Tradition

- Whoever denies Divine Predestination is deemed to be an unbeliever.
- Good deeds are accepted only from the true believers.
- Legal rulings are to be supported by proofs drawn from the Qur'ān and the *Sunnah*.



`Ubâdah Ibnus-Sâmit related that he said to his son:

"O my son! You will not relish the delight of Faith unless you believe that what happened to you (of good or evil) was not to miss you and what missed you was not to happen to you. I heard the Prophet (PBUH) saying, 'The first thing Allah created was the Pen and He said to it, 'Write!' The Pen said, 'What should I write?' Allah said, 'Write the predestination of every thing until the Last Hour is established...' `Ubâdah adds, 'O, my son, I heard the Prophet (PBUH) saying, '...if anyone dies while denying this belief, he does not belong to me.' "

(Related by Abû Dâwûd)

In another narration, the Prophet (PBUH) said:

"The first thing Allah created was the Pen and He said to it, 'Write!' Then, the Pen wrote the predestination of every thing until the Day of Resurrection."

(Related by Ahmad Ibn Hanbal)

According to another narration related by Ibn Wahb, the Prophet (PBUH) said:

"If anyone does not believe in the Divine predestination, whether good or evil, Allah will burn (punish) him with the Hellfire."

Profiles

- The son of `Ubâdah Ibnus-Sâmit is called Al-Walîd. He was born at the lifetime of the Prophet (PBUH) and was one of the great Successors of the Companions. Al-Walîd died when he was over seventy; may Allah have mercy on him.
- The full name of Ibn Wahb is `Abdullâh Ibn Wahb Ibn Muslim Al-Misrî. He was a trustworthy *faqih* who was a companion to Mâlik. He was born in 125 A.H., and died in 197 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **The delight of faith:** The delightful feeling due to one's belief that renders one in no need of any worldly pleasure.
- **The first thing Allah created was the Pen:** *The Pen* is the first thing Allah created before creating the heavens and the earth, not the first thing created by Allah.
- **If anyone dies while denying this belief:** Whoever dies while disbelieving in Divine Predestination
- **He does not belong to Me:** The Prophet (PBUH) disassociates himself from such a person who denies Divine Predestination, for he denies Allah's Foreknowledge of the servants' actions. Such a denial causes one to be a disbeliever.
- **Allah will burn (punish) him with the Hellfire:** This is due to the innovative heresy and the disbelief that person has committed through denying Allah's Omnipotence, His invincible Will and His creation of everything, and further, he disbelieved in Allah's Messengers and His Books.

General Meaning of the Tradition

In this tradition, 'Ubâdah Ibnus-Sâmit advises his son, Al-Walîd, to believe in the Divine Predestination, whether good or bad. In addition, 'Ubâdah highlights the fruits and good results reaped from one's belief in this tenet, in both this life and the Hereafter, and the bad consequences resulting from denying this tenet, in both this life and the Hereafter. He supports his argument with a *hadîth* affirming that Allah predestined every thing and commanded the Pen to write this Predestination before the creation. Therefore, nothing takes place till the Day of Judgment but it is decreed and predestined by Allah.

Relevance of the Tradition to the Chapter

This tradition signifies that one is duty bound to believe in Divine predestination, and gives admonition against denying it. It further points out the bad consequences resulting from such a denial.

Lessons Drawn from the Tradition

- It is obligatory upon Muslims to believe in Divine Predestination.
- Painful consequences await those who deny Divine Predestination.
- The tradition proves the verity of *the Pen* and the predestination of past and future destinies till the Day of Resurrection.



It is related in Al-Musnad and the Books of Sunan on the authority of Ibnud-Daylamî who narrated:

> *"I went to Ubayy Ibn Ka`b and said to him, 'I have some doubts regarding Divine Predestination, so tell me something so that Allah may remove it from my heart.' Thereupon, he (Ubayy) said, 'If you spend an amount of gold equal to the Mount Uhud, Allah will not accept it from you until you believe in Divine Predestination and until you believe that what happened to you was not to miss you and what missed you was not to happen to you. If you die while disbelieving in this (tenet), you will be among the people of the Hellfire.' Then I went to `Abdullâh Ibn Mas`ûd, Hudhayfah Ibnul-Yamân and Zayd Ibn Thâbit and all of them narrated to me the same saying from the Prophet (PBUH)."*[2]
>
> (A sahîh hadîth related by Al-Hâkim in his Authentic Collection of Hadîth)

Ad-Daylamî (The Narrator)

His full name is `Abdullâh Ibn Fayrûz Ad-Daylamî. He was known to be trustworthy, and was one of the early Successors of the Companions; may Allah have mercy on him. His father, Fayrûz was the one that killed Al-Aswad Al-`Ansî, the liar.

Keywords and Phrases

- **I have some doubts regarding Divine Predestination:** These doubts and confusion cause one to deny Divine Predestination and thus become a disbeliever.
- **If you die why disbelieving in this (tenet):** Disbelieving in Divine Predestination
- **You will be among the people of the Hellfire:** This is because whoever denies any of the pillars of Muslim Faith is considered a denier of all the pillars of Faith.

General Meaning of the Tradition

In this tradition, `Abdullâh Ibn Fayrûz Ad-Daylamî states that once he doubted the verity of Divine Predestination and feared that his doubt would

lead him to deny this verity. Thereon, he went to ask the knowledgeable among the Companions so as to remove this ambiguity, thus a Muslim should ask the scholars about what he doubts so as to conform with the Qur'anic verse in which Allah, Exalted be He, says:

> *"...So ask the people of the message [i.e., former scriptures] if you do not know..."* (Qur'ân: An-Nahl: 43)

All the scholars asked by that Companion unanimously agreed that one must believe in Divine Predestination and Decree, and stressed that whoever dies disbelieving in this tenet will be among the dwellers of the Hellfire in the Hereafter.

Relevance of the Tradition to the Chapter

This tradition stresses that believing in Divine Predestination is an inevitable prerequisite of one's belief in Allah, and that was what the Companions narrated from the Prophet (PBUH).

Lessons Drawn from the Tradition

- Painful consequences await those who disbelieve in Divine Predestination.
- Muslims are to ask scholars when having doubts over a creedal matter or the like.
- It is among the scholars' duties to dispel doubts and disseminate knowledge.

Endnotes

1 Muslim (8), Abû Dâwûd (4695), At-Tirmidhî (2613), and Ibn Mâjah (63).

2 Abû Dâwûd (4699), Ibn Mâjah (77), Ahmad in *Al-Musnad* (5/182, 183, 185, 189), and Ibn Hibbân in *Mawârid Az-Zam'ân (Fountains for the Thirsty)* (1817).



Pictures and Statues

Abû Hurayrah narrated that the Prophet (PBUH) said:

"Allah, Exalted be He, said, 'Who would be more unjust than the one who tries to create the like of My creation? Let them create an ant or a grain of wheat or that of barley.' "[1]

(Related by Al-Bukhârî and Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

Making a picture of a living being is a preliminary step to falling into polytheism that contradicts a Muslim's belief in monotheism. Therefore, the author dedicates this chapter for highlighting the prohibition of such an act, with an account of the painful consequences resulting from such an act.

Keywords and Phrases

- **Who would be more unjust:** No one is more unjust than those who try to imitate Allah's creation.
- **Let them create:** Threatening those artists, Allah defies them to create a living being so as to show their inability.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) narrates that Allah, Exalted be He, enunciates that none is more unjust than the one who makes pictures or statues of beings created by Allah. The reason is that whoever does so attempts to imitate Allah's creation. With the aim of showing the inability of such a picture maker, Allah defies him to even create the tiniest object of His created beings, i.e. an atom. Rather, Allah enunciates that such a person cannot even create what is easier than that, i.e. a tiny inanimate object. This is simply because the ability to create is exclusively Allah's.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a proof of the prohibition of making pictures, and a proof of regarding such an act as the most unjust one.

Lessons Drawn from the *Hadîth*

- Muslims are prohibited from making pictures or statues, no matter how they are made. Further, whoever does so is one of the most unjust people and is thus rebuked for that.
- Allah is possessed of the Attribute of speech.
- Making pictures or statues of living beings is an act of imitating Allah's creation, and an attempt to share Him in creation.
- The ability to create is exclusively Allah's.



'Â'ishah (may Allah be pleased with her) narrated that the Prophet (PBUH) said:

> *"The people who will receive the severest punishment on the Day of Resurrection are those who try to imitate Allah's creation."*[2]
>
> (Related by Al-Bukhârî and Muslim)

General Meaning of the *Hadîth*

Using a deterrent language that implies a prohibition, the Prophet (PBUH) declares that those who make pictures or statues will receive the severest punishment in the Hereafter. The reason is that such people perpetrate a heinous crime as they imitate Allah's creation by means of pictures and statues.

Relevance of the *Hadîth* to the Chapter

This *hadîth* spotlights that a severe punishment awaits whoever makes pictures or statues, which signifies that such an act is a major offense.

Lessons Drawn from the *Hadîth*

- Making pictures or statues is prohibited, no matter how they are made. This act is regarded as an imitation of Allah's creation.
- Punishment on the Day of Resurrection differs according to one's sins.
- Making pictures or statues is of the gravest sins, and is further a major sin.



Ibn 'Abbâs (may Allah be pleased with him) said:

> *"I heard the Prophet (PBUH) say, 'Whoever makes a picture or a statue (of a living being) will enter the Hellfire, and there will be a soul for every picture he made (in this world) with which he will be tormented in the Hell.'"*[3]
>
> (Related by Al-Bukhârî and Muslim)

In another narration on the authority of Ibn 'Abbâs, the Prophet (PBUH) said:

> *"He who makes a picture or a statue (of a living being) in this world will be ordered to breathe soul (life) in it on the Day of Resurrection, but he will not be able to do so."*[4]
>
> (Related by Al-Bukhârî and Muslim)

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) states that Hellfire will be the destination of whoever makes a picture or a statue of a living being. The one who makes such pictures or statues will be severely punished as there will be a soul for every picture and statue he made (in this world), by whom he will be tormented in the Hellfire. Thus, such a sinner will be punished with what his hands made. Moreover, such a person will be charged to breathe souls into the pictures and statues he made in this life, which is, of course, too far beyond his reach.

Relevance of the *Hadîth* to the Chapter

This *hadîth* provides a proof of the prohibition of making pictures or statues of living beings, and of the painful punishment that awaits whoever makes such pictures or statues.

Lessons Drawn from this *Hadîth*

- Making pictures or statues of living beings is prohibited. Such an act is one of the major sins.

- Muslims are prohibited from imitating Allah's creation, whether in the form of pictures, statues, sculptures, paintings or photographs, as far as the object imitated is of a living being. However, in case anyone does so out of necessity, he is tolerated in such a case.
- The last narration of the ***hadîth*** discloses the inability of those who make pictures and statues, and provides a proof that whoever makes these objects will suffer torment for a long period of time.
- No one can create or breathe souls into beings but Allah.



Abul-Hayyâj narrated that 'Alî Ibn Abû Tâlib (may Allah be pleased with him) said to him:

> *"Shall I not direct you to the same mission as the Messenger of Allah (PBUH) directed me? Do not leave a picture or a statue (of a living being) without obliterating it or a high grave without leveling it."*[5]
>
> (Related by Muslim)

A Profile about Abul-Hayyâj

The full name of Abul-Hayyâj is Hayyân Ibn Husayn Al-Asadî. He was a *Tâbi'î* and was known to be a trustworthy narrator; may Allah have mercy on him.

General Meaning of the *Hadîth*

According to his *hadîth*, 'Alî Ibn Abû Tâlib (may Allah be pleased with him), Commander of the Faithful, offers Abul-Hayyâj to assume the same mission with which Prophet Muhammad (PBUH) charged him. This mission is twofold: First, He was ordered to obliterate pictures and statues of living beings, for this art is an act of making a likeness of Allah's creation, besides one may be deluded by the captivating pictures and statues and thus glorify them. Coming to this phase, one may fall into idolatry. The second task was to level the high graves lest people should glorify those buried therein and set them up as rivals to Allah in terms of adoration and glorification.

Lessons Drawn from the *Hadîth*

- Making pictures and statues is strictly prohibited, and thus a Muslim is enjoined to obliterate these works in all its forms.
- Muslims are instructed to advise each other to follow the way of truth, to enjoin the right and forbid the wrong, and to disseminate knowledge.
- Erecting buildings on graves is strictly prohibited, since it is a preliminary step to falling into polytheism.

- Muslims are to demolish the domes built on top of the graves.
- Like raising buildings on graves, making pictures or statues of living beings is a preliminary step to falling into polytheism.

Endnotes

1 Al-Bukhârî (5953) and Muslim (2111).
2 Al-Bukhârî (2479) and Muslim (2107).
3 Al-Bukhârî (2225) and Muslim (2110).
4 Al-Bukhârî (5963) and Muslim (2110, 100).
5 Muslim (969), Abû Dâwûd (3218), At-Tirmidhî (1049), and Ahmad (1/96, 129).





Oft-repeated Swearing

Allah, Exalted be He, says:

"... But guard your oaths..." (Qur'ân: Al-Mâ'idah: 89)

Abû Hurayrah (may Allah be pleased with him) narrated:

"I heard the Messenger of Allah (PBUH) saying, '(the seller's) Swearing may promote his goods but his earnings will be deprived of the blessings of Allah.' "[1]

(Related by Al-Bukhârî and Muslim)

Relevance of the Chapter to the Book of *Tawhîd*

Oft-repeated swearing is an act of showing irreverence for the Name of Allah and rather disparaging it. Accordingly, to revere the Name of Allah and avoid disparaging its dignity through oft-repeated swearing is a prerequisite for holding a true belief in monotheism, (this is no merely a stylistic suggestion).

Keywords and Phrases

- **Guard your oaths:** This Divine command either means, 'Avoid uncalled-for swearing' or 'Do not break your oaths' or 'Once you break your oaths, you have to atone for them.'

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) admonishes Muslims against making their oaths insignificant by taking them for the sake of promoting their goods and earning more money. A seller may falsely swear that he was offered such-and-such amount of money in return for a particular article, or that he bought it for such-and-such amount of money. Accordingly, the customer would think him telling the truth and thus pay for such an article an amount of money that exceeds its market value on the strength of the seller's oath. Therefore, some greedy sellers may resort to taking false oaths in disobedience to Allah. Hence, Allah punishes them by rendering their earnings bereft of His blessing.

Relevance of the *Hadîth* to the Chapter

This *hadîth* admonishes Muslims against taking oaths in an effort to promote their commodities. It further highlights the bad consequences resulting from such an evil conduct.

Lessons Drawn from the *Hadîth*

- Muslims are warned not to take oaths in the Name of Allah to promote their commodities, for such a conduct disparages the dignity of Allah's Name and weakens one's belief in monotheism.
- The *hadîth* highlights the bad consequences resulting from taking false oaths.
- Illegal earnings are bereft of Allah's blessing, no matter how much they are.



Salmân narrated that the Prophet (PBUH) said:

> *"Three persons Allah will not speak to on the Day of Resurrection, nor will He purify them and they will incur a painful punishment: an aged person who commits adultery, a poor person who is arrogant, and a man who made (swearing by) Allah as his goods, as he does not buy or sell without swearing (by Allah)."*
>
> *(Related by At-Tabarânî with an authentic chain of transmitters)*

A profile about the Narrator

Perhaps Salmân is Abû 'Abdullâh Salmân Al-Fârisî. He originally came from Isfahan or Ram Hormuz (located in Persia). He embraced Islam upon the arrival of the Prophet (PBUH) at Medina, and witnessed the Battle of Al-Khandaq (Trench) and the Battles following it with Prophet Muhammad (PBUH). He died in 36 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Allah will not speak to:** This is a grave threat to those who fall in this category, for Allah, Glorified be He, will speak only to the Faithful.
- **Made (swearing by) Allah as his goods:** This implies that such a man makes taking oath in the Name of Allah as his goods through using this oath repeatedly in selling and purchasing.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) talks about three categories of disobedient people who will receive a painful punishment owing to the heinousness of their offenses. These categories can be classified as follows:

Firstly, those who commit adultery despite their being aged. This is because the motive for doing acts of disobedience becomes weak when one is aged. Besides, committing adultery while one is aged is an indication of one's fondness of disobedience and immorality. Thus, though adultery is generally condemned, it is more condemned when committed by an aged person.

The second category is the arrogant poor people. Though arrogance is generally condemned, a poor person has nothing to be proud about, and when a person shows arrogance, this indicates that arrogance is a characteristic inherent in his character.

The **third** includes those who repeatedly take oaths in the Name of Allah when selling or purchasing. Whoever does so disparages the dignity of Allah's Name through using it as a means of earning money.

Relevance of the *Hadîth* to the Chapter

In this *hadîth*, Muslims are warned not to swear by Allah repeatedly when selling or purchasing any commodities.

Lessons Drawn from the *Hadîth*

- Muslims are warned against swearing repeatedly by Allah when selling or purchasing. They are rather urged to show reverence for the Names of Allah, Exalted be He, by taking oaths only when it is necessary.
- The *hadîth* proves that speech is one of Allah's Attributes and that He honors His true servants with speaking to them.
- All Muslims, specifically the aged, are warned not to approach adultery.
- All Muslims, specifically the poor, are warned not to be proud at all.



'Imrân Ibn Husayn narrated that the Prophet (PBUH) said:

"The best people among my nation are those living in my generation, then those coming after them, and then those coming after (the second generation). 'Imrân, the narrator, said, 'I do not know whether the Prophet (PBUH) mentioned two or three generations after the first generation.' Then the Prophet (PBUH) added, 'There will be some people after you, who will testify and will not be asked to testify, will betray and will not be trusted, and will vow but will not fulfill their vows, and fatness will appear among them."[2]

Keywords and Phrases

- **Those living in my generation:** This phrase denotes the Companions.
- **Then those coming after them:** This refers to the *Tâbi'is*[3] of the Companions.
- **Then those coming after them:** The Followers of the *Tâbi'is*
- **Who will testify:** That is, will commit perjury
- **Will not be asked to testify:** Because of their persistent acts of disobedience, or because they make little of taking oaths for testimony and thus tend not to tell the truth.
- **Betray:** To betray those who trust them.
- **Will not be trusted:** People will not trust them as they will be known for their betrayal.
- **Fatness will appear among them:** The word 'fatness' signifies that they will be healthily fat due to the life of luxury they lead, and their being heedless of the Hereafter.

General Meaning of the *Hadîth*

In this *hadîth*, the Prophet (PBUH) declares that the first three generations of the Muslim nation; namely the Companions, the *Tâbi'is* and the Followers[4] of *Tâbi'is*, are the most righteous generations. Indeed, those generations deserve to be the best amongst Muslim nation simply because they are the first to embrace Islam and are the nearest ones to the shining light of prophethood.

The Prophet adds that after the demise of those preferred generations, evils will spread among Muslims, *bid'ahs* emerge and become wide-spread, and people will come to make little of testimonies and further breach their trusts and vows. Moreover, the Prophet (PBUH) enunciates that these late generations will tend to lead a life of luxury giving no heed to the Hereafter. Emergence of these evils indicates the weakness of the late generations' adherence to Islam.

Relevance of the *Hadîth* to the Chapter

This *hadîth* implies a reprimand for whoever makes little of the testimonies they give while they know that testimony is a form of oath taking.

Lessons Drawn from the *Hadîth*

- This *hadîth* emphasizes the superiority of the first three or four Muslim generations; namely, the Prophet's Companions, the *Tâbi'ûn* and their Followers.
- Rushing to give testimony is sternly dispraised.
- Muslims are to fulfill their vows as making little of one's vows is a reproached act.
- Trustees are to pay trusts backs as the *hadîth* rebukes those who betray when trusted.
- The *hadîth* censures whoever leads a life of luxury and pays no heed to the Hereafter.
- This *hadîth* is a sign of the prophethood of Muhammad (PBUH) as he foretold what already occurred later.



Ibn Mas`ûd (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"The best among people are those living in my generation, then those coming after them, and then those coming after them (the second generation). Then there would follow them some people whose testimony would precede their oath, and their oath (would precede) their testimony."*[5]

Ibrâhîm An-Nakh`î said, *"As children we were beaten whenever we gave testimony or took oaths."*

A Profile about Ibrâhîm An-Nakh`î

His full name is Abû `Imrân Ibrâhîm Ibn Yazîd An-Nakh`î Al-Kûfî. He was one of the *faqîhs* of the Successors of the Companions. Ibrâhîm died in 96 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Whose testimony would precede their oath, and their oath (would precede) their testimony:** This description is intended for those whose testimony and oath are coupled together when being called to testimony without being asked to take an oath, and thus, once the former precedes the latter and vice versa. The reason is that they make little of oaths taken in the Name of Allah.

- **We were beaten when we gave testimony or took oaths:** The *Tâbi`is* (Successors of the Companions) used to beat children whenever they gave testimonies or took oaths lest they should be accustomed to commit themselves to taking oaths; and thus be obligated to fulfill them. By the same token, the *Tâbi`is* used to treat their children in regard to giving testimonies lest their children should make little of giving testimony and thus rush to it.

General Meaning of the *Hadîth*

In this *hadîth*, Prophet Muhammad (PBUH) declares that the most righteous generations in the Muslim nation are the first three ones. He further enunciates that after these generations, there would be people who would

show leniency with regard to giving testimonies and taking oaths out of their weak faith and their little fear of Allah[6]. In comment on this *hadîth*, Ibrâhîm An-Nakh'î related that the *Tâbi'ûn* used to teach their children how to think highly of testimony and oaths so that they would grow up holding this notion and thus beware of making little of them.

Relevance of the *Hadîth* to the Chapter

This *hadîth* gives admonition against making little of taking oaths or giving testimony.

Lessons Drawn from the *Hadîth*

- The first three generations in the Muslim nation are the most righteous ones and the best among this nation.
- Rushing to give testimony or take an oath is strictly condemned.
- This *hadîth* is a sign of the prophethood of Muhammad (PBUH), as he foretold what has already occurred later.
- The *Salaf* concerned themselves with bringing up and educating the children.

Endnotes

1 Al-Bukhârî (2087) and Muslim (1606).
2 Al-Bukhârî (2651) and Muslim (2535).
3 The *Tâbi'îs* (Successors of the Companions): Plural of *Tabi'î*; a person who witnessed a Companion of the Prophet (PBUH), i.e. one of those who belonged to the first Muslim generation after the Prophet (PBUH).
4 Followers of the *Tâbi'îs*: This term applies to any of those who did not meet the Companions, but met and narrated from one or more of the *Tâbi'îs*, i.e. those belonging to the second generation after the Prophet (PBUH).
5 Al-Bukhârî (2652) and Muslim (2533).
6 Anas (may Allah be pleased with Him) narrated that the Prophet (PBUH) said, "*Be patient until you meet your Lord, for no time will come upon you but the time following it will be worse than it.*" Related by Al-Bukhârî (7068).



Covenants of Allah and His Prophet

Allah, Exalted be He, says:

> *"And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Indeed, Allah knows what you do."* (Qur'ân: An-Na<u>h</u>l: 91)

Relevance of the Chapter to the Book of *Taw<u>h</u>îd*

This chapter states that fulfilling one's covenants is a sign of one's veneration for Allah, whereas breaking them implies irreverence for Him, and thus disparages one's belief in monotheism.

Keywords and Phrases

- **Fulfill the covenant of Allah:** Observe the obligations pertaining to your pledges of allegiance, your oaths, etc.
- **And do not break oaths:** The word 'oath' denotes the oaths taken for pledges of allegiance, or oaths in general.
- **After their confirmation:** After confirming your oaths by the Name of Allah.
- **Indeed, Allah knows what you do:** This is a threat to those who break their pledges and oaths.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, commands Muslims to fulfill their covenants and pledges, and not to break the oaths they take in His Name, for they as such make Allah, Exalted be He, their witness and an Observer over them. Needless to say, Allah knows their actions and will proportionately recompense them.

Relevance of the Qur'anic Verse to the Chapter

This verse proves that fulfilling pledges is a legal obligation. Covenants of protection are one of the pledges referred to in the Qur'anic verse, and are thus to be fulfilled.

Lessons Drawn from the Qur'anic Verse:

- Muslims are obliged to fulfill their pledges and oaths.
- Muslims are prohibited from breaking their oaths and pledges.
- The verse attests to Allah's Omniscience and to the verity that nothing is hidden from Him, Exalted be He.
- There is a threat to whoever breaks his pledges or covenants.



Buraydah Ibnul-H̲us̲ayb (may Allah be pleased with him) narrated:

"When the Messenger of Allah (PBUH) appointed anyone as a leader of an army or detachment; he would especially exhort him to fear Allah and to be good to the Muslims who were with him. Then he would say, 'Fight in the Name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Fight in the Cause of Allah, do not embezzle the spoils; do not break your pledge; do not mutilate (the dead) bodies, and do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of them, you should accept it and withhold yourself from doing them any harm. Invite them to embrace Islam: if they respond to you, accept it from them and desist from fighting against them. Then invite them to emigrate from their lands to the land of the Muslim Migrants (Muhâjirûn) and inform them that if they do so, they shall have all the privileges and obligations of the Muslim Migrants. If they refuse to emigrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or that of the fay' (spoils gained without war) except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the jizyah (land tribute). If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the jizyah, seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin that the security given by you or your companions be disregarded than that the security granted in the Name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your own command, for you do not know whether or not you will be able to carry out Allah's Command with regard to them.'"[1]

(Related by Muslim)

Keywords and Phrases

- **Fight against those who disbelieve in Allah:** This is because of their disbelief, however the Prophet (PBUH) would exclude those whom Muslims are prohibited from killing, such as women, children and those who have concluded a treaty with Muslims.
- **The land of the Muslim Migrants:** 'Land' refers to 'Medina' at that time.
- **The privileges and obligations of the Muslim Migrants:** The word 'Privileges' refers to the *fay'* and booty, and the word 'obligations' refers to fighting in the Cause of Allah and other commitments.
- **Jizyah:** Money taken from the disbelievers by way of humiliation to them.

General Meaning of the *Hadith*

Buraydah Ibnul-Husayb (may Allah be pleased with him) states the commandments which Prophet Muhammad (PBUH) used to give to the leaders of Muslim armies and detachments before they set off to fight in the Cause of Allah. According to the *hadith*, he (PBUH) used to advise leaders to make their obedience to Allah as a shelter from His punishment through persevering in piety. Furthermore, the Prophet (PBUH) used to command them to go out to fight seeking Allah's assistance in their effort to turn disbelievers to Islam so that worship, all of it, be dedicated to Allah Alone. He (PBUH) used also to command Muslim fighters not to break their covenants, embezzle the spoils, mutilate the dead bodies, or kill children who are not involved in the fight. Moreover, when coming face to face with the enemy, Muslims are required to give the disbelievers three options before starting to fight with them; to embrace Islam, to pay *jizyah*, or to be fought. In case they embraced Islam, they were given two options; to immigrate to the land of the Muslim Migrants (Medina) and thus enjoy all the Migrants' privileges and comply with their obligations, or to stay with the Bedouin Muslims enjoying their rights and complying with their obligations.

According to the instructions of the Prophet (PBUH), in case Muslims lay siege to the disbelievers in their forts then the besieged asks them to make a treaty of protection in the Name of Allah and His Prophet, Muslim leaders should not agree, but rather should only accord to them their own guarantees. The reason is that breaking pledges taken in the Name of Allah and His Messenger is graver than breaking one's own pledges. Similarly, in case those besieged ask to be treated in accordance with Allah's Law, Muslim

fighters should not agree, but rather should treat them according to their best judgment, lest their judgment may not accord with that of Allah, and thus, ascribe wrong judgments to Allah.

Relevance of the *Hadîth* to the Chapter

This *hadith* prohibits Muslims from giving disbelievers the covenants of Allah and His Prophet (PBUH) lest they should fail to fulfill these covenants. Failing to fulfill these covenants is a great sin, an act of abusing Allah's pledge and further indicates that one's belief in monotheism is imperfect.

Lessons Drawn from the *Hadîth*

- Sending detachments and armies to fight in the Cause of Allah is legalized in Islam.
- Fighting in Islam should be intended to make the religion ordained by Allah prevail and to cleanse Earth from all atheistic beliefs, not to expand one's kingdom to seek worldly gain, or to satisfy one's whims or lusts.
- It is legitimate to appoint leaders for armies and detachments.
- Those in authority are legally required to instruct commanders of armies and to detail the plan they should follow in fighting.
- The permission of those in authority should be taken before fighting in Allah's Cause.
- Before starting to fight, Muslims should first call the disbelievers to Islam.
- It is legitimate to take the *jizyah* from all disbelievers.
- Killing children during the battle is strictly prohibited.
- Mutilating the dead bodies is strictly prohibited.
- Muslims are forbidden to embezzle the spoils or to break their pledges.
- Muslims are to show reverence for the covenants of Allah and His Messenger, whose sanctity is higher than that of Muslims.
- Muslims should take precautions in order not to avoid falling into what is prohibited.
- A *Mujtahid* may give a correct judgment and may not. The *hadith* further highlights the difference between Allah's judgment and that of scholars.

- If it is inevitable, Muslims are permitted to commit the lesser of the two evils.
- Attempting a reasoned or deduced solution for unprecedented legal problems is legitimate, when necessary.

Endnotes

1 Muslim (1731), Abû Dâwûd (2612, 2613), At-Tirmidhî (1617), Ibn Mâjah (4858), and Ahmad in *Al-Musnad* (5/352, 358).

CHAPTER

63

Adjuring Allah

Jundub Ibn 'Abdullâh (may Allah be pleased with him) narrated that the Prophet (PBUH) said:

> *"A person said, 'By Allah! Allah will not forgive so and so.' Thereupon, Allah, Exalted be He, said, 'Who is he who swears about Me that I would not forgive so and so; I have forgiven so and so and rendered your deeds worthless.' (The one who took an oath that Allah would not forgive him)."*[1]
>
> (Related by Muslim)

In another *hadîth* related by Abû Dâwûd, on the authority of Abû Hurayrah, the person who swore was a righteous worshipper[2].

Abû Hurayrah said:

> *"This man uttered a word that caused him to lose this world and the Hereafter."*[3]

Relevance of the Chapter to the Book of *Tawhîd*

Adjuring Allah contradicts one's belief in Allah's monotheism if it is intended to limit His Mercy, for such an adjuration shows lack of respect to Allah, Exalted be He.

General Meaning of the *Hadîth*

In an admonition to Muslims not to give free rein to their tongues, Prophet Muhammad (PBUH) tells that once a man swore that Allah would not forgive a certain sinner. In so doing such a man made himself as a judge and wanted to limit Allah's Mercy. This is because that man thought that he had a high rank in Allah's sight and deemed that sinner to be humiliated because of his sins. Such a man took liberties with Allah and showed bad manners to Him, which caused him loss and suffering in both this life and the Hereafter.

Relevance of the *Hadîth* to the Chapter

This *hadîth* proves that adjuring Allah in a way that entails limiting His Mercy and shows self-admiration is strictly prohibited. This conduct further indicates that one's belief in monotheism is imperfect.

Lessons Drawn from the *Hadîth*

- Muslims are prohibited from adjuring Allah unless the adjuration is made when one thinks well of Allah and has great hope for His Grace.
- People are duty bound to observe good manners towards Allah.
- The tongue is a very dangerous organ and thus man is to try his best to curb it.

Endnotes

1 Muslim (2621).

2 This *hadith* is related by Abû Dâwûd (4901) on the authority of Abû Hurayrah who narrated that he heard the Messenger of Allah (PBUH) saying:

"There were two men among the Children of Israel (Israelites), who were on friendly terms. One of them used to commit sins while the other was devoted to worship. The man who exerted himself in worship continued to see the other in sin and he would say to him, 'Refrain from it.' One day he found him in sin and said to him, 'Refrain from it.' He said, 'Leave me alone with my Lord. Have you been sent as an observer over me?' He (the worshipper) said, 'By Allah! Allah will not forgive you, (or 'Allah will not admit you to Paradise,' the narrator doubted the exact wording). Then their souls were taken back (by Allah), and they met together with the Lord of the worlds. Allah said to the man who had striven hard in worship, 'Had you knowledge about Me or had you power over that which I had in My Hand?' He said to the man who sinned, 'Go and enter Paradise by My mercy.' He said about the other, 'Take him to the Hellfire.' "

3 At-Tirmidhi related a *hadith* (No. 2320) which reads:

"The Prophet (PBUH) said, '...A man speaks an evil word not realizing its importance for which Allah records for him His displeasure until the Day he meets Him."

At-Tirmidhi said, *"This hadith is a hasan (good) sahih (authentic) one."*





Seeking Allah's Intercession with One of His Creatures...

Jubayr Ibn Muṭ`im (may Allah be pleased with him) said:

"A Bedouin came to the Prophet (PBUH) and said, 'O Messenger of Allah! People are fatigued, children are starving and properties have ruined, so invoke Allah for rain, as we indeed seek Allah's intercession with you and yours with Him on our behalf. Thereupon, the Prophet (PBUH) said, 'Glorified is Allah, Glorified is Allah,' and he continued glorifying Allah until fears appeared on the faces of his Companions (because of the anger they noticed on the prophet's face). Then the Prophet (PBUH) said, 'Woe unto you! Do you not know who Allah is? Allah's greatness is far above that; it is not permissible to seek Allah's intercession with one of His creatures.'"[1]
(Related by Abû Dawûd)

Relevance of the Chapter to the Book of *Tawhîd*

This chapter stresses the prohibition of seeking Allah's Intercession with one of His creatures as it is an act of trespassing on the Rubûbiyyah (Lordship) of Allah and impairs one's belief in the monotheism. It is well-known that an intercessor intercedes only with the one who is superior to him, and it is taken for granted that Allah is far above any imperfection, as none is superior to His Majesty.

A profile about Jubayr

His full name is Jubayr Ibn Mut'im Ibn 'Adî Ibn Nawfal Ibn 'Abd Manâf Al-Qurashî (i.e., he belongs to the tribe of Quraysh). He was one of the nobles of Quraysh. Jubayr had embraced Islam before the conquest of Mecca, and died in 57 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Glorified is Allah:** His Majesty is far above all imperfections and above whatever is inappropriate for His majesty.
- **Do you know who Allah is:** This question denotes the addressee's little knowledge of Allah's Grandeur and Majesty.

General Meaning of the *Hadîth*

Jubayr (may Allah be pleased with him) narrates that a Bedouin came to the Prophet (PBUH) and complained that his people were in distress due to lack of rain, and wanted him (PBUH) to ask Allah for rain. Yet, this Bedouin did not observe good manners towards Allah as he sought His intercession with the Prophet (PBUH). This was because of that man's unawareness of Allah's due rights, for an interceder is admittedly inferior to the one who is interceded. This is why the Prophet (PBUH) reproved that Bedouin and explained that Allah is far above all imperfections. However, the Prophet (PBUH) did not reprove this Bedouin for seeking his intercession with Allah through invoking Him.

Relevance of the *Hadîth* to the Chapter

This *hadîth* signifies the prohibition of seeking Allah's intercession with one of His creatures as such an act implies attributing imperfections to Allah, while He is incontestably far above all imperfections.

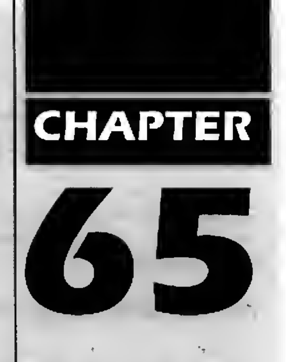
Lessons Drawn From the *Hadîth*

- Seeking Allah's intercession with one of His creatures is strictly prohibited as this act shows one's little appreciation for Allah's Majesty.
- Man is duty bound to deem Allah far above what is inappropriate for His Majesty.
- A Muslim is to disapprove of the evil and teach the unlearned.
- One is permitted to seek the intercession of the Prophet (PBUH) only during his lifetime by asking him to invoke Allah for satisfying people's needs. This is because the Prophet's supplications are answered once he (PBUH) invokes Allah. But after his death, one is prohibited from asking him for intercession as his Companions never did so.
- Raising questions is a successful method of teaching since it highly impresses one's soul.

Endnotes

1 Abû Dâwûd (4726).





The Prophet and Blocking All Avenues Leading to Polytheism

'Abdullâh Ibnush-Shikhkhîr (may Allah be pleased with him) said:

"I proceeded along with the delegation of Banû 'Âmir to the Messenger of Allah (PBUH) and said (to him), 'You are our Sayyid (master).' So, he (PBUH) replied, 'The Sayyid is Allah, Blessed and Exalted be He.' Then, we said, '(And you are) the best of us and the most honorable among us.' Thereupon, he (PBUH) replied, 'Say what you have to say, or part of what you have to say and do not let Satan make you get carried away.' "[1]

(Related by Abû Dâwûd with a good chain of transmission)

Relevance of the Chapter to the Book of *Tawhîd*

In this chapter, the author emphasizes the point that a Muslim can not fully adopt the creed of monotheism unless he avoids sayings which result in showing excessive praise for a creature, that may lead finally to falling into polytheism.

A Profile about the Narrator

The full name of the narrator is 'Abdullâh Ibnush-Shikhkhîr Ibn 'Auf Ibn Ka'b Ibn Waqdân Al-Harishi. He embraced Islam on the Day of the Conquest of Mecca and was one of the Companions who narrated Prophetic *hadîths*.

Keywords and Phrases

- **The Prophet's maintenance of monotheism:** His endeavors to guard the creed of monotheism against the practices and sayings that either contradict it or impair its perfection.
- **The Sayyid is Allah:** The perfect mastership belongs solely to Allah, Almighty and Ever-Majestic be He, whereas all beings are but servants to Him.
- **Say what you have to say:** When giving praise, use familiar words of praise and avoid any word that may lead to immoderation.
- **Or part of what you have to say:** Or even avoid using some familiar words in an effort to avoid immoderation.
- **And do not let Satan make you get carried away:** Do not let him prevail over you and employ you as his deputies and intermediaries.

General Meaning of the *Hadîth*

When the delegation of Banû 'Âmir overly praised the Prophet (PBUH), he forbade them to do so. This instruction is intended in order to observe due reverence for Allah and for maintaining the creed of monotheism. Moreover, the Prophet (PBUH) ordered them to only use familiar words of praise, which do not imply immoderation or any prohibitions. He (PBUH) ordered them to call him in the way Allah named him, i.e. "Muhammad, the Messenger of Allah".

Relevance of the *Hadîth* to the Chapter

This *hadîth* signifies that it is prohibited to exaggerate in praising someone by using eulogistic words that show excessive praise, which may result in falling into polytheism.

Lessons Drawn from the *Hadîth*

- The *hadîth* sheds light on the modesty of the Prophet (PBUH) and on his courteous manners towards his God.
- It is prohibited to excessively praise others, particularly in their presence.
- Mastership belongs to Allah Alone, and thus, the term *'sayyid'* is not to be used in praise.
- Using words that show excessive praise is strictly prohibited, whereas using plain words is highly recommended.
- Muslims are duty bound to guard the creed of monotheism against the practices and sayings that may impair its perfection.



Anas (may Allah be pleased with him) narrated,

> *"Some people said, 'O Messenger of Allah! You are the best of us, and the son of the best of us, and you are our sayyid (master) and the son of our sayyid.' Thereupon, the Prophet (PBUH) said, 'O people! Say as you used to say (i.e. call me the servant of Allah and His prophet) and do not let Satan draw you (to say what is not lawful). I am Muhammad, Allah's slave and Messenger. By Allah! I do not like you to raise me above the rank which Allah, Exalted be He, put me in.' "*[1]
>
> (Related by An-Nasâ'î with a good chain of transmission)

Note

- **Do not let Satan draw you:** Do not let him prevail over your minds and make your whims seem fair to you.

General Meaning of the *Hadîth*

The Prophet (PBUH) detested to be praised with any of the many words that show excessive praise and that may finally lead to overly praising him. Since Allah has described him as having the highest rank of slavery to Him, the Prophet (PBUH) detested to be overly praised. This feeling springs from the Prophet's interest in maintaining this honorable rank, and in giving his nation an admonition to leave out any immoderation as regards praising him, so as to maintain the creed of *tawhîd*. Furthermore, the Prophet (PBUH) instructed them to describe him as having two attributes representing the highest rank that can be granted to a slave, i.e. Allah's slave and Messenger. Allah has already described his Messenger as having these two qualities in various Qur'anic passages. As such, he (PBUH) does not need to be raised above this honorable rank granted by Allah.

Relevance of the *Hadîth* to the Chapter

In order to maintain one's belief of monotheism and block all avenues of excessive praise which may result in committing polytheism, the Prophet (PBUH) forbade Muslims to praise him with any words other than those ascribed to him by Allah.

Lessons Drawn from the *Hadîth*

- Using words that express excessive praise is strictly prohibited, lest it should lead to falling into polytheism.
- The *hadîth* shows the Prophet's modesty and keenness on guarding the Muslim Creed against what may blemish it.
- Prophet Muhammad (PBUH) is but Allah's slave and Messenger, and he has nothing to do with people's fates which are solely determined by Allah.
- Muslims are warned against the satanic insinuations, which may take the form of enticing people to exceed the legal bounds.

Endnotes

1 Abû Dâwûd (4806) and Ahmad (4/25).
2 An-Nasâ'i in his book entitled *'Amal Al-Yawm Wal-Laylah* (Supplications of Day and Night) (248, 249), and Ahmad in Al-Musnad (3/153, 241).





Polytheists have not Appraised Allah with True Appraisal

Allah, Exalted be He, says:

> *"They have not appraised Allah with true appraisal, while the earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him."*
>
> (Qur'ân: Az-Zumar: 67)

Relevance of the Verse to the Book of *Tawhîd*

The author ends his book with a chapter including some texts attesting to Allah's Grandeur, and to the verity that all creatures are subjected to Him. This proves that Allah is the One worthy of worship and it, further, proves that all attributes of perfection and majesty exclusively belong to Him.

Keywords and Phrases

- **They have not appraised Allah with true appraisal:** The polytheists have not exalted Allah duly, as they associate others along with him in worship.
- **The earth entirely will be:** The earth with all its directions and layers.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, enunciates that the polytheists have not exalted Him in a proper manner as they worship others along with Him, though He is the most Exalted, the Omnipotent and the Sovereign Owner Who has subjugated all to His Will, while creatures in their entirety are so little and worthless in His Sight. Thereafter, Allah, Exalted be He, enunciates that He is far above the imperfection attributed to him by the polytheists and the ignorant ones.

Note

- Regarding the verse that reads, "*... while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand ...*", the righteous *Salaf* (early Muslim scholars) are of the opinion that such a verse and its like should be apprehended according to their face value with neither *tahrif* (distortion) nor *takyif* (literalization and incarnation). The following *hadiths* and traditions give a clear interpretation of this verse.
- Lessons drawn from the verse in question will be stressed after highlighting the texts relevant to it in this chapter.



`Abdullâh Ibn Mas`ûd (may Allah be pleased with him) narrated:

"A rabbi came to the Messenger of Allah (PBUH) and said, 'O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the tharâ on one finger, and the rest of the created beings on one finger. Then He will say, 'I am the Sovereign.' Thereupon, the Prophet (PBUH) smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then the Prophet (PBUH) recited (the verse which means), ***'They have not appraised Allah with true appraisal, while the earth entirely will be (within) His grip on the Day of Resurrection...'"***

In another version related by Muslim, the Prophet (PBUH) said:

"...and the mountains and trees are on one finger, then Allah will shake them as saying, 'I am the Sovereign, I am Allah."

In another version related by Al-Bukhârî, the Prophet (PBUH) said:

"Allah will put the heavens on one Finger, and the water and tharâ on one Finger, and all the created beings on one Finger ..."[1]

Ibn `Umar narrated as a *hadîth marfû`* that the Prophet (PBUH) said:

"Allah, Exalted be He, would fold the heavens on the Day of Resurrection and then He would put them in His right Hand and say, 'I am the Sovereign; where are the tyrants and where are the arrogant people (today)?' Then, He would fold the seven earths and put them in His left Hand and say, 'I am the Sovereign. Where are the tyrants and where are the arrogant people (today)?'"[2]

Ibn `Abbâs (may Allah be pleased with him) said:

"The seven heavens and the seven earths, in the Hand of (Allah) the Entirely Merciful, are but like a seed of mustard in a hand of one of you."

Keywords and Phrases

- **Tharâ:** Wet soil or it may be referring to the earth.
- **The trees:** Trees which have solid trunks, such as palm trees and the like.

General Meaning of the *Hadîth*

One of the rabbis informed the Prophet (PBUH) that the Jews read in their Torah about the Grandeur of Allah and the low level of all His creatures when compared to His Majesty, Exalted be He, and that He will place all His creatures on His fingers. The Prophet (PBUH) agreed with the rabbi in what he said, and was very pleased with him. Moreover, the Prophet (PBUH) recited a Qur'anic verse attesting to the rabbi's account.

Lessons Drawn from the Verse and the Two Narrations of the *Hadîth*

- Both the verse and narrations show the Grandeur of Allah and the low level of all His creatures when compared to His Majesty.
- Whoever associates partners with Allah, Glorified be He, does not exalt Him in a way which is appropriate for His Majesty.
- The texts prove that Allah has two hands, fingers, right, left and palms in a way appropriate for His Majesty.
- They signify that the sublime knowledge stated in the Torah was still approved of by the Jews at the era of the Prophet (PBUH) without any denial or distortion of the meanings.
- Sovereignty is exclusively possessed by Allah, whereas other beings' dominions are but transient.



Ibn Jarîr related that Ibn Zayd reported on the authority of his father that the Prophet (PBUH) said:

> *"The seven heavens, when compared to the Kursî*[3]*, are only like seven dirhams thrown in a vast round-shaped plate."*

Ibn Jarîr, further, related that Abû Dharr (may Allah be pleased with him) narrated:

> *"I heard the Prophet (PBUH) saying, 'The Kursî, when compared to the Throne, is only like a ring of iron thrown in a desert."*

General Meaning of the Two *Hadîths*

The prophet (PBUH) speaks about the greatness of Allah's *Kursî* and Throne, affirming that if the seven heavens, in terms of their vastness, thickness and the remote distance between every consecutive one, are compared to the *Kursî*, they would be like seven Dirhams placed in a vast round-shaped plate. That is, the seven heavens would truly occupy an inconsiderable space.

Moreover, in the *hadîth* narrated by Abû Dharr, the Prophet (PBUH) illustrates that though the *Kursî* is so vast and great, it is just like a ring of iron thrown in a vast desert in the case when it is compared to the Throne. This account attests to the Grandeur and Omnipotence of the Throne's Creator.

Relevance of the Two *Hadîths* to the Chapter

The two aforementioned *hadîths* manifest Allah's Grandeur, Omnipotence and infinite Sovereignty.

Lessons Drawn from the two *Hadîths*

- The *Kursî* is greater than the heavens, whereas the Throne is greater than the *Kursî*.
- The *hadîths* manifest the Grandeur of Allah and His Omnipotence.
- Allah's Throne is other than His *Kursî*.
- The *hadîths* provide an argument against those who interpret the word 'the *Kursî*' as an indication of the Sovereignty and Omniscience.



Ibn Mas'ûd (may Allah be pleased with him) said:

> *"The distance between the lowest heaven and the one next to it is five hundred years travel, and between each two of the seven heavens is the distance of five hundred years travel, and the distance between the seventh heaven and the kursî is also five hundred years travel and between the kursî and the water is also five hundred years travel, and the Throne is above the water, and Allah, Exalted be He, is above the Throne and nothing of your deeds is hidden from Allah, Exalted be He."*
>
> (Related by Ibn Mahdî)

Adh-Dhahabî says:

> *"A hadîth similar to this one is related by Al-Mas'ûdî on the authority of 'Abdullâh Ibn Mas'ûd."*

Adh-Dhahabî added, "The same *hadîth* is narrated through other chains of transmitters."

It reported on the authority of Al-'Abbâs Ibn 'Abdul-Muttalib (may Allah be pleased with him) that Allah's Messenger (PBUH) said:

> *"Do you know how far the distance between the heaven and the earth is?" We said, 'Allah and His Messenger know best.' He said, 'The distance between them is that of five hundred years travel, and the distance between every two heavens is that of five hundred years travel, and the thickness of every heaven is that of five hundred years travel, and between the seventh heaven and the Throne there is a sea, the distance between its bottom and its surface is equal to the distance between the heaven and the earth; and Allah is over (all) this and nothing is hidden from Him of the deeds of human beings.' "*[4]
>
> (Related by Abû Dawûd and others)

Keywords and Phrases

- **Do you know:** The Prophet (PBUH) used the interrogative manner at the beginning of the *hadîth* so as to attract the attention of the listeners.
- **Allah and His Messenger know best:** Referring the knowledge of different matters to the Messenger (PBUH) is permissible only in his lifetime, but after his death, one should say, 'Only Allah knows best.'

General Meaning of the *Hadîths*

Giving an account of the celestial bodies in terms of their greatness, vastness and the remote distances between them, the Prophet (PBUH) demonstrates that there are seven heavens one above the other, and that the distance from the Earth to the first heaven is five hundred years travel, and that the same distance separates one heaven from the other. Similarly, the thickness of each heaven amounts to five hundred years travel. Moreover, the *kursî* is above the seventh heaven, and a sea exists above the *kursî* whereas the distance from the former to the latter also amounts to five hundred years travel. And over the Throne Allah rises and that He is wholly cognizant of man's actions.

Relevance of the two *Hadîths* to the Chapter

The two *hadîths* manifest Allah's Grandeur, His Omnipotence, His being above all creatures and His cognizance of all their affairs.

Lessons Drawn from the Two *Hadîths*

- Both the two *hadîths* manifest Allah's Grandeur and Omnipotence, and thus the obligation of dedicating all devotional acts to Him alone.
- They give an account of the celestial bodies' greatness, vastness and the remote distances between each two of them.
- They also refute the argument of those who adopt the modern theories, which deny the existence of the heavens, the *kursî*, and the Throne, and claim that the celestial universe consists of just space and bodies.
- They prove the verity that Allah is above all creatures with His Sacred Self, which is contrary to the claim adopted by Al-Jahmiyyah[5], Al-Mu'tazilah[6] and Al-Ash'ariyyah[7] who disprove this truth.
- These two *hadîths* also prove that Allah is cognizant of whatever takes place in His Dominion, though He is Most High above all creatures.
- Men of Knowledge should preach about these great creedal truths so that people can apprehend Allah's Grandeur and Omnipotence.

Endnotes

1 Al-Bukhârî (4811) and Muslim (2786).

2 Muslim (2788).

3 Allah, Exalted be He, says, ***"...His Kursî extends over the heavens and the earth ..."*** (Qur'ân: Al-Baqarah: 255). It is related by Al-Hâkim that Ibn 'Abbâs said, *"Al-kursî is a place for the feet."* Ibn 'Abbâs is also reported to have said that *Al-Kursî* denotes Allah's knowledge.

4 Abû Dâwûd (4723), At-Tirmidhi (3317), Ibn Mâjah (193), and Ahmad in *Al-Musnad* (1/206, 207).

5 Al-Jahmiyyah: This term refers to the followers of Jahm Ibn Safwân As-Samarqandî. Among their heresies is their denial of Allah's Attributes.

6 Al-Mu'tazilah: This term refers to the followers of Wâsil Ibn 'Atâ'. Among their heresies are their denial of Allah's Attributes and their claim that those who commit major sins are in a state between belief and disbelief.

7 Al-Ash'ariyyah (also Al-Ashâ'irah pl. of Ash'ari): An Islamic sect characterized by departing from the direct meanings of the Qur'anic verses that tackle Allah's Attributes. They give them figurative interpretations with the aim of avoiding any similarity between Allah and humans. As such, Al-Ashâ'irah interpret Allah's Attributes in a way different from that adopted by the Adherents of the *Sunnah* ever since the lifetime of the Prophet (PBUH). The Adherents of the *Sunnah* also deem Allah far above any likeness to humans. Yet, they interpret Allah's attributes according to their direct meanings with an affirmation that these attributes suit Allah's Majesty and are totally unlike those of humans.

APPENDICES



GLOSSARY

NOTE: For easier search for the terms beginning with "Al-" "Ar-" "Ad-" "As-" etc. omit them, as they are in Arabic equivalents to the article "the". For example, a term like As-Safâ will be found under letter "S", and *Al-Wasîlah* under letter "W".

A

Abâ-Jâd An Arabic word referring to the Arabic alphabet

Al-'Aqabah Pledge The pledge in which the Prophet (PBUH) made covenant with the people of Al-Aws and Al-Khazraj (the two main tribes of Medina) that they worship Allah and associate nothing with Him, and that they protect the Prophet (PBUH) just as they protect themselves and their properties, and in return they would be admitted into Paradise.

Al-Ash'ariyyah (also Al-Ashâ'irah pl. of Ash'ari) An Islamic sect characterized by departing from the direct meanings of the Qur'anic verses that tackle Allah's Attributes. They give them figurative interpretations with the aim of avoiding any similarity between Allah and humans. As such, Al-Ashâ'irah interpret Allah's Attributes in a way different from that adopted by the Adherents of the *Sunnah* ever since the lifetime of the Prophet (PBUH). The Adherents of the *Sunnah* also deem Allah far above any likeness to humans. Yet, they interpret Allah's Attributes according to their direct meanings with an affirmation that these attributes suit Almighty Allah and are totally unlike those of humans.

B

Bid'ah A matter innovated in religion

C

Chieftains (*Naqibs*) This term refers to those who represented both Al-Aws and Al-Khazraj in the second pledge of Al-'Aqabah. Nine persons represented Al-Khazraj and three for Al-Aws.

D

Ad-Dahriyyah An Atheistic sect characterized by denying the Resurrection, the Day of Judgment, Hell and Paradise.

Dhimmî A non-Muslim living in and under the protection of an Islamic state

F

Faqîh	A scholar of Islamic jurisprudence
Followers of the *Tâbi'îs*	This term applies to any of those who did not meet the Companions, but met and narrated from one or more of the *tâbi'îs*. They are those belonging to the second generation after the Prophet (PBUH).

G

Gharib (Unfamiliar) *Hadîth*	A *hadith* reported by just one narrator at even one stage of the chain of transmission
Ghoul	It refers to the evil spirit or demon. The disbelievers claimed that such spirits could mislead them from their ways and cause their damnation. Islam came and invalidated such beliefs.

H

Hâfiz (Memorizer)	It is a title given to a person who knows most narrations of each class of narrators and whoever devotes himself to the study of *Hadîth*
Hâmah	*Hâmah* is a nocturnal bird; mostly the owl, in which some people wrongly see ill omen.
Hasan (Good) *Hadîth*	*Hasan* (good) *hadîth* is a *hadîth* whose chain of transmission is linked to the narration of an authority with weak exactitude, and the *hadith* is free from irregularity and speciousness.

J

Al-Jahmiyyah	They are the followers of Jahm Ibn Safwân. They denied the Names and Attributes of Allah.
Jibt	It refers to all those who are worshipped along with Allah or those who have been obeyed in doing a sinful act that Allah has forbidden.
Jizyah	A tribute or tax incumbent on non-Muslims living in a Muslim state, they, thereby, enjoy protection. Thus, when the Muslim army conquers any territory, Muslims are to offer three choices to the conquered people; either to embrace Islam, to pay **Jizyah** or to engange in fighting. The Non-Muslims who pay **Jizyah** are exempted from military service and are entitled to be protected by the Islamic State

K

**Ka`bah** It is a shrine in Mecca in Saudi Arabia which is the destination of Muslim pilgrims and toward which Muslims direct their faces during Prayer. The Ka`bah was originally built for the first time by the Angels and then rebuilt by Abraham and Ishmael. On the Day of the Conquest of Mecca, the Prophet (PBUH) washed the Ka`bah and demolished the idols around it. The Ka`bah was subject to several renovations until it took its present shape.

Kharijites An Islamic radical sect that broke away from the reign of Ali Ibn Abû Tâlib, the Muslim Caliph then, and murdered him. they denied the doctrine of the Sunnah and were divided into various sub-sects. One of their main beliefs is that whosoever commits a major sin becomes a disbeliever and will eternally reside in the Hellfire. They also curse and revile the Prophet's Companions and deem the blood of Muslims vioable.

L

Lord This word is used in this book as a translation of the Arabic word *Rabb*, i.e. Allah. However, the term in English is not an exact equivalent of the Arabic word *'rabb'*. Among other significations, the term *'rabb'* means the Creator, the Fashioner, the Provider, the one upon whom all creatures rely in all their affairs, the One who gives life and causes death.

M

Al-Maqâm Al-Mahmûd This term literally means "The Position of Praiseworthiness." It refers to the supreme position granted to the Prophet (PBUH) on the Day of Judgment when he intercedes on behalf of people with Allah.

Mawqûf* (Discontinued) *Hadith A *hadith*, word or deed, traced back to a Companion only, whether its chain of transmission is connected or not.

Mu`allaq (Suspended) Hadith A *hadith*, the beginning of whose chain of transmission has two or more successive narrators missing.

Mujtahid A Muslim scholar well versed enough in *Fiqh* (Islamic Jurisprudence) to practice *ijtihâd*, which is an independent judgment on an unprecedented legal question, based on the interpretation and application of the Four Foundations: the Qur'ân, the Prophet's *Sunnah*, Consensus of scholars and Analogy.

Al-Murji'ah An Islamic deviant sect that holds the belief that sins do not harm believers exactly as good deeds do not benefit disbelievers. They refer the case of those who commit major sins to Allah in the Hereafter.

Mursal* (Incompletely Transmitted) *Hadith	A *hadith* whose chain of transmission lacks a Companion transmitter; i.e., a *hadith* which a *tâbi'î* has directly ascribed to the Prophet without mentioning a Companion as a link between him and the Prophet.
Al-Musnad	A form of compilation in which the author classifies the *hadiths* according to the names of Companions, such as *Musnad Ahmad, the Great Musnad of Al-Bukhâri.*
Al-Mustadrak	According to the scholars of *Hadith*, it is a kind of compilation in which the author compiles *hadiths* that meet the conditions stipulated by the compiler of another book but were not compiled by the latter.
Al-Mu'tazilah (Mutazilites)	The term literally means "Those who keep themselves apart;" a deviant Muslim sect founded by Wâsil Ibn 'Atâ'. Its followers believe that man has free-will, which is the same doctrine of anti-fatalists. They further believe that the Glorious Qur'ân is created rather than constituting the direct Word of Allah.

R

Rak'ah	Unit of prayer; a set of actions which begins with recitation and ends with prostration. It consists of one bowing and two prostrations with a sitting in between.
Rabb	The term *rabb* refers to Almighty Allah and means the Lord, the Creator, the Fashioner, the Provider, the One upon whom All creatures depend for their means of subsistence, and the One Who gives life and causes death.
Rubûbiyyah	The belief that Allah is the Lord and Creator of all creatures and that He is the only One to dispose all affairs of the universe.
Ruqyah	An Arabic word referring to the legal incantation

S

Safar	It refers to a worm which infests the stomach of men and animals and thought by pre-Islamic Arabs to cause death and to be more contagious than mange. Some view that it refers to the month of Safar in which the pre-Islamic Arabs used to see evil omen. So, Islam came and invalidated such beliefs.
Sahih* (Authentic) *Hadith	A *hadith* whose chain of transmission has been transmitted by truly pious persons who have been known for their uprightness and exactitude; such a *hadith* is free from eccentricity and blemish.

Salaf — This term refers mainly to the early Muslims; namely, the Prophet's Companions, their Successors, and their Followers. It also includes everyone that follows their footsteps until the Day of Judgment.

Salafî — Of or related to the *Salaf*

As-Sayyid — It is one of the Beautiful Names of Allah, which refers to the verity that Allah is the One Who dominates the affairs of all His creation.

Sharî'ah — The Islamic Law

Sunnah — This term refers to whatever has been ascribed to the Prophet (PBUH); his sayings, his acts, and his approvals, in addition to all the reports which describe his physical attributes and character.

***Sura* (Qur'anic Chapter)** — Any of the 114 chapters of the Qur'ân

T

Tabi'î*; pl. *Tâbi'is — Successor of a Companion; a person who witnessed a Companion of the Prophet (PBUH), i.e. one of those who belonged to the first Muslim generation after the Prophet (PBUH).

Tâghût — The term is originally derived from the Arabic verb, '*Taghâ*' meaning 'to exceed proper limits.' Contextually it refers to Satan, and false objects of worship such as idols, heavenly bodies, spirits, human beings, and to whoever exceeds the legal limits.

Tamattu' Hajj — The type of *Hajj* in which a pilgrim assumes *ihrâm* for performing '*Umrah* during the months of *Hajj*, and then after performing '*Umrah*, the pilgrim assumes *ihrâm* for performing *Hajj* in the same season.

Tashahhud — A pillar of prayer in which a certain invocation is recited at the middle and/or end of the prayer while sitting.

Tawhîdul-Ulûhiyyah — Maintaining the Oneness of Allah's Divinity; (The belief that no one deserves to be worshipped except Allah) means that all kinds of worship should be directed to none but Allah. The Arabic word *Al-Ulûhiyyah* means worship and the word "*Ilâh*" means 'the Worshipped One.'

Tawhîdur-Rubûbiyyah	Maintaining the Oneness of Allah's Lordship, the belief that Allah Alone is the Creator of the whole universe and its Designer, and that it is He Who gives life and causes death. Besides, it also entails belief that Allah is the Provider, the Powerful and the Firm Possessor of strength.
The Two Testifications of Faith	Saying, "I testify that there is no deity but Allah and that Muhammad is the Messenger of Allah."
Tiwalah	A form of magic allegedly used to endear a woman to her husband.
Tiyarah	A form of divination; reading the future in the omens of nature
Trustworthy	This is one of the forms of validating a narrator.

Z

Zakâh	*Zakâh* is an annual expenditure for the benefit of the Muslim community, primarily to help the poor, required from those Muslims who have excess wealth. Paying *Zakâh* is one of the five main pillars of Islam.

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HADÎTH INDEX



TRANSLITERATION SYSTEM

Arabic Character	Symbol	Example		Arabic Character	Symbol	Example
ء/أ	a/'	amen/'ishâ'		ف	f	faith/fatwa
ب	b	bad/Bilâl		ق	q	Qurâ'n
ت	t	tap/tasmiyah		ك	k	kill/Ka'bah
ث	th	think/thaqîf		ل	l	qiblah
ج	j	Jew/janâbah		م	m	man/marwah
ح	h	Muhammad		ن	n	Noah/nasî'ah
خ	kh	Al-Bukhârî		ه	h	has/hilâl
د	d	day/diyah		ة	h/t	zakâh/ zakâtul-fitr
ذ	dh	Dhul-Hijjah		و	w	way/witr
ر	r	far/ribâ		ي	y	yard/talbiyah
ز	z	zero/zayd		ـَ	a	fadl
س	s	say/sura		ـِ	i	fiqh
ش	sh	show/'ishâ'		ـُ	u	sunnah
ص	s	'Asr		ـَا/ـَى	â	Âdam/siwâk
ض	d	ifâdah		ـُو	û	Dâwûd
ط	t	tawâf		ـِي	î	hadîth/hanafî
ظ	z	zuhr		ـَوْ	aw	await/'awrah
ع	'	rak'ah		ـَيْ	ay	ayman
غ	gh	maghrib				

